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A THANKSGIVING OFFERING,

AND

REPORT OF THE HOME FOR WOMEN,

No. 273 WATER STREET.

CONDUCTED AS

A WORK OF FAITH,

TO

NOVEMBER 30, 1871.

ALSO, "CROWN JEWELS FROM THE SEWERS;" OR, SKETCHES OF
INMATES OF THE "HOME," AS ORIGINALLY PUBLISHED
IN THE RELIGIOUS WEEKLY, THE METH-
ODIST, BY THE AUTHOR,

REV. W. H. BOOLE.

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INTRODUCTION.

WE call this Report a "Thanksgiving Offering," for the following reasons :—First, it is our desire to thus publicly acknowledge the gratitude and praise due to our Heavenly Father, who hath gently carried this work through manifold difficulties, sustaining and supporting it in peril and need, and manifesting His divine favor in gracious and signal outpourings of the Holy Spirit, and saving, not a few, even to the "uttermost." Second, for this object: the Report bears date the day of our National Thanksgiving, and also contains accounts of two annual thanksgiving festivals given at the Home which have occurred since the first and only report, until the present, was issued.

A THANKSGIVING OFFERING, AND REPORT OF THE HOME FOR WOMEN.

THE Home for Women was opened on the seventh of February, 1870. The first report appeared June 9th, of the same year ; a short quarterly report, intended only to set forth the object of this peculiar work, with a brief account of the opening services, and a few incidents. Since then, a period of more than eighteen months, no official account of the progress of the work has been made public, nor special efforts made to bring it prominently to the notice of the Christian church and the benevolent public. Should the reasons for this unusual silence be asked, we would answer thus : *First*. As the unusual manner of conducting this work was deemed by many excellent persons to be altogether an experiment, it has been thought best to allow ample time for the practical working of the enterprise against the manifold difficulties of situation, opposition, prejudices, and unbelief, by which such a

work would naturally be beset, before presenting to the thoughtful and the real friends of "such as are out of the way," the results of a resolute endeavor to reclaim lost souls from among the very worst and lowest types of womankind, by going down into their midst and establishing a Christian Home at the very centre of the dance-houses and houses of prostitution and crime.

Second. The breaking up of several houses of ill-fame in the immediate vicinity of the "Home," in December last, through the moral influence of the mission, created much newspaper notoriety and no little popular excitement at the time; and lest the impression should gain favor that this event was being used for the purpose of creating sympathy and enthusiasm and to procure funds for the "Home," it was thought best to delay the publication of a "Report." *Third.* Being a work of faith supported by funds obtained professedly in answer to prayers, and claiming to depend entirely on the favor of Him who is "the *Giver* of every good gift" for its maintenance, the long period in which the work has been hid, as it were, from public gaze and inquiry, has proved a necessary and effectual test of the sincerity of our trust, the "trial of our faith" working patience amid difficulties and straits known only to our kind Heavenly Father, whose sympathy and

love has answered every need and proved in many an hour the eternal truth of his promise, "they that trust in the *Lord* shall be as Mount Zion which cannot be removed, but abideth forever.'

These are among the reasons for the long delay of an official account of the work.

We believe, however, that the time has come when the success which has attended these efforts for the salvation of the lost may consistently be made public, and the wonderful works of the Lord declared, to the praise of his excellent name. "O give thanks unto the Lord ; call upon his name ; make known his deeds among the people. Talk ye of all his wondrous works."

THE OBJECT OF THE WORK.

To quote from the opening page of the first report, to which we have nothing to add in improvement of the original design :

"The 'Home for Women' was opened from a profound and responsible conviction of the pressing demand for some Christian enterprise of this character, calculated to reach the abandoned and forsaken of womenkind, who are living like the lepers of old driven out beyond the walls of all respectability, sympathy, and fellowship with the good, whose presence and offices alone can do them good.

“The simple idea of the enterprise is the reformation of the fallen women, living principally in the locality of Water and its neighboring streets, where are the lowest dens of infamy, ‘dance houses’ and grogeries, perhaps in all the city of New York ; and their reformation is sought to be obtained by the power of the gospel and the converting grace of God. The ‘Home’ is intended as an asylum for such of them as express a desire to forsake their wretched manner of life, abandon their associates in crime, and flee from the wrath to come. To these protection and the comforts and influences of a Christian home will be given until such time as they become established in a new life of virtue, and are able to enter again into society, of which most of them were once respectable members, and fill stations suitable to their capacities.

“The object in establishing such a refuge in the midst of places of resort for the abandoned of the city, instead of removing it to a more distant locality, far from the centres of crime, was that it might be more ready of access to those for whose special benefit it was opened ; affording an immediate shelter, instead of subjecting them to almost insurmountable difficulties and temptations to be met in attempting to reach an asylum afar off, and of whose location it might be difficult to readily obtain information.

Besides, it seems to us that on the scripture plan, the purifying waters of the gospel of Jesus Christ are to enter the marshy places of this polluted world that there may come life into the Dead Sea. Christian efforts for the 'lost' must be made where the lost are to be found ; we are to 'go out into the highways and hedges' and seek them. The apprehended danger of keeping that class of unfortunates for whom this Home was opened, in the presence of their former temptations and associations, while making efforts for their conversion, is more a matter of supposition than reality ; a *Christian* 'Home' covers them from actual contact with the evils, while the quiet and order of the house, together with interesting religious services, singing, etc., connected with the discipline of a religious family such as this 'Home for Women' is intended to be, creates a forcible and impressive contrast to the dreadful scenes so lately forsaken. Add to these the more direct divine influences of the Spirit of God, whose grace is restrained by no circumstances of human condition, locality or depravity, and we have a satisfactory answer to all objections against locating a mission of this character in such a spot. Whenever the removal of any of the inmates to places of service and such occupations as are suited to their capacities seems proper and advantageous

to their moral growth, there exists no difficulty in procuring them employments."

THE SUCCESS OF THE WORK.

The success with which the Blessed Lord has favored this work has been marked and signal ; exceeding by far the hopes of many sympathising friends, and more than reaching unto the expectations of the few sanguine ones. The obstacles to the salvation of these abandoned are truly mountainous ; their extreme degradation, hardness in crime, loss of the ordinary sensibilities of humanity ; together with their separation from the influences of respectable, not to say, Christian society, present an appalling array of intrenched forces to be overcome in approaching and saving them, snatching them as brands from the fire. No mere human efforts are sufficient, however strong or persistently applied. But "is there *anything* too hard for the LORD ?" Did not Christ die for sinners ; all sinners, even the vilest ? and did he not come to *seek* and to save the *lost* ? The pity and love of the world's Redeemer are beyond measure ; infinitely deeper than the soundings of our short faith, and the provision made for the rescue and purification of the "lost" include the most desperate of cases,

even though possessed of a "legion of devils." As one has said, "It should be understood by all that there are no desperate cases for Jesus Christ. He is able to save to the uttermost. What right have we, what right has any one, to suppose for an instant that any human being is beyond the help, beyond the salvation of Christ? It is our duty to lead the fallen ones to Jesus, and if we do that He has the love and the power to save them." The Lord, after recounting the backsliding of his people, comparing them to a wife who has left her lawful husband and joined herself to many loves, "polluting greatly the land," continues, "If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Yet, I said, *after she had done all these things*, RETURN UNTO ME." Such is the love of God to the fallen, such his wonderful power to save, washing the scarlet and crimson sins to snowy whiteness, and bringing the publicans and harlots into heaven.

Appreciating these glorious revelations concerning the willingness and ability of our Lord Jesus Christ to save to the uttermost, the devout and zealous laborers in this unpromising field have not been staggered by the array of opposing forces; their faith has not stood "in the wisdom of man, but in the *power of God*." The all-penetrating energy of

the Divine Spirit has been sought to "convince of sin, of righteousness and of judgment." And not in vain ; the Lord has gloriously poured forth the influence of the Holy Ghost, until the rocky hearts have melted in deep penitence and sorrow for sin, and the renewing and transforming grace has witnessed the divine favor, saying, "Go in peace and sin no more."

"Jesus saves so sweetly," said one, formerly of dreadful habits and life, "He saves me so sweetly, and I am not afraid to go where he is." She died a short time since in full triumph.

No table of statistics however accurate in "numbers received ; numbers furnished with employment," etc., would give any adequate idea of the substantial results and fruits of a work of this character. The one idea, the single aim of all efforts is the salvation of the outcasts *by the power of the grace of God directly* ; and although many of the subjects of the Home's influences have been lifted to respectable stations and honorable employment, we are not ready to count such reformatations as entirely satisfactory, or affording evidences of the correctness of any theory which stops short of this power and grace, as the essential element of success in all efforts for their recovery. The fact is, almost every disreputable woman once occupied a position

and character of innocence and respectability, surrounded by the strong barriers of home, with "its motherly, fatherly, sisterly" influences; association with kind and congenial friends and the fellowship of the virtuous. Yet, despite all these they fell: their combined strength was not sufficient against the enticement, the temptation, or the besetment. And can it be reasonably supposed that to reinstate these morally weakened beings in their former advantageous relations, even if such a height were readily regained, would suffice to keep them from falling again, without the addition of a moral force superior in all respects to their former natural capacities? And that superior, all-sufficient power is the *saving grace of our Lord Jesus Christ*. We know of no other remedy; we have confidence in no other; and, whatever of success has crowned the labors of those who have carried on this enterprise, we desire here to attribute solely to the grace of God and the operations of the Spirit of the Lord. They have trusted in Him, and not in themselves.

During the present year five of those received into the "Home" have died; every one leaving behind her a glowing testimony of her joyous faith and rest in Christ. These all were consumptives; and after remaining in the "Home" sufficiently long to give satisfactory proof of the genuineness of their moral

transformation, they were removed to Dr. Cullis' Consumptives' Home in Boston ;—that noble work of faith upon which the manifest blessing of God has so signally rested. From this delightful Christian sanctuary those dear children of sorrow, now resting in the love of Jesus so sweetly, and freed from all weariness of former life, frequently sent word of their welfare and increasing peace of soul, to the friends in New York. The following is from one of the nurses in the Consumptives' Home :

“ BOSTON, *May* 19, 1871.

“Henrietta has spoken to me two or three times about writing, but at no time did she seem able to tell me what she wished to say. To-day she rallied a little and told me all, even her past life. O how it pained me to hear of her past life ; but she feels that the dear Jesus has forgiven her all, and though she suffers much with her throat, she feels the punishment is just, and is willing to wait his time of release. She is very patient indeed. . . . She wishes you to know that she is very thankful ; and to be remembered to the girls in the Home.”

A more full account of those who have died will be found among “the Crown Jewels from the Sewers.”

The following is from a girl who after a life of many years of crime sought refuge in the “Home,”

and in a few months sought and found the salvation of God. For more than eighteen months she has been a member of a Christian church in a town far away, where she has been earning a livelihood in an honorable occupation :

“ ———, *April 12, 1871.*

“ I have longed to hear from you, and of my friends at the Home. I think of you all, constantly, but more especially at the hour when you hold your meetings. How much I would then love to be with you ; but we have Jesus’ presence here, and remember you daily when we gather for prayer ; we have the happiness to know that then at least we are not far separated, we are at the same throne of grace.”

Many such examples as the above might be adduced to show the permanency of the good work wrought in the salvation of even this class, and more glowing testimonies added from the lips of happy ones whose consistent lives continue to attest the genuineness of their reformation, and the mighty power of the grace of Christ. But we shall refer to these cases again.

The work of salvation has not, however, been confined to the reclamation of women alone. Though in the original design it was intended to confine the labors of the missionaries to this class, the chapel of the “ Home ”—the ground floor of the building—

afforded excellent facilities for the holding of evening and Sunday religious meetings. These were begun, and consisted of a preaching service Sunday afternoon, and prayer-meetings Tuesday and Thursday evenings. Very soon the Lord was graciously pleased to put the broad seal of his approval on these means. The meetings were frequently seasons of intense spiritual power ; often in sudden influences the Divine Spirit would descend upon the amazed and rejoicing audience : while the cries of the distressed and convicted sinner were only stayed by the unutterable peace which quickly succeeded as he or she would in self-despair venture their souls by faith on the atonement and mercy of Christ. Men, giants in crime, some from the prisons, others from the low grogeries and dance-houses ; others of better beginnings, from “ ’long shore ” and shipboard ; led there by curiosity, desire for sport, but some by the acknowledged leadings of an invisible but strangely felt influence, have entered the chapel during times of service, and there been won to Christ and a virtuous life. These examples have been marked and many. An old man, whose confirmed habit of continual intoxication for long years had so discouraged his son, a young man of respectability and position, that he had given his miserable father entirely over to his evil ways, one day while wander-

ing in Water st. entered the chapel during time of service. Almost instantly as it were, he was arrested by the Spirit of the Lord ; his obdurate soul was melted ; he yielded ; he trusted in Christ ; the fetters of sinful habit were broken in a moment ; the joy of the forgiven sinner filled him, and he went forth a free man. Imagine the joyful astonishment of his son when the news of this remarkable conversion was told to him by his old, and now new, father himself.

An infidel came into the chapel and sat listening in seeming indifference to the testimonies of several reclaimed men, until a number of girls, reclaimed and saved by the instrumentality of the "Home," began giving praises to God in their confessions of his wondrous love towards them. The callous infidel was moved ; his cold philosophy could not stand, but melted away before the pathos of the simple and thrilling accounts of the ways in which they had been led to Christ and washed in his cleansing blood. He bowed himself before the Lord and confessed his sins. He was converted. He went to his home and friends and told them the story of his conversion to Christianity by the testimony of the Magdalenes. *Truly God "chooseth the base things of the earth."*

Not a few of those thus saved from time to time,

through the agency of these chapel meetings, are now members of the Christian church, walking worthy of their holy vocation. Some others are directly engaged in earnest missionary labors among the abandoned classes of their sex with whom they themselves once wrought the "works of darkness."

It must not be assumed that among the so-called "abandoned" classes, both men and women, there are found only such as have been nursed from infancy in the filthy lap of these contaminating influences and surroundings. Not at all. On the contrary, beneath the frightful exterior of seamed and battered face, with glaring, bloodshot eyes, and demonical look ; under the tattered and filthy garments hanging loosely on the reeling form, and smelling foul of mire and tobacco ; under all this there is often to be found the man or woman of education, and careful early training amid scenes of home, wealth, high social position, public eminence. The demon Rum, that national fiend which seeks the ruin of American prosperity, and the disintegration of all society ; this demon allured them and drew them into his net. They went down, step by step, not knowing whither their footsteps tended ; unknowing that through his devious devices they were taking hold on death.

Nor need we think it strange that man or woman

descends from the very highest to the very lowest stage of social life. Angels became devils through disobedience ; sin wrought the revolting transformation ; and man sinning stops not short of devilish affiliation with impurity of vilest and lowest degree, except by the preventing grace of the Lord Jesus Christ. A beastly being found wallowing on the filthy cellar floor of one of the lowest Fourth Ward houses, was traced back to the Senate of a Western State, once a gentleman of influence and position. Another had occupied still higher position, and ranked among the opulent and cultured of social caste.

The labors of those connected with the " Home " have been greatly blessed in rescuing several of such as these from their apparently hopeless condition, and have rejoiced in seeing them rise to their original positions ; saved by the mighty grace of God from all sin and shame, even to the extirpation of thirst for rum and other stimulants. For obvious reasons we may not give instances of this kind in detail ; the living examples are, however, not wanting ; they walk upright among men again, honorable and honored members of society, daily praising God for the meetings in the chapel of the Home for Woman, and the persistent endeavors of its missionaries to pluck them as brands from the burning.

We have above alluded to the cure of the drunkard by the eradication, complete and utter, of his *thirst* or *appetite* for strong drink or other stimulants. To some this may call for explanation. These would concede the possibility of a drunkard, repentant and believing, obtaining divine grace to struggle against the appetite, which before had led him captive, and *through much struggling*, overcome for the time. But they would not grant that it is possible that a confirmed habit can be destroyed *instantaneously* in the man, so he shall “*feel in himself*” that he is healed of that plague of *desire* for the stimulant. Yet this is the “uttermost” salvation declared whose divine potency has proved efficacious in scores of cases. And why should we not believe this, and proffer in full confidence to the despairing slave of evil habits, this cup of life and salvation?

“The age of miracles is not past. The gospel is still the ‘power of God ;’ and despite the opposition of all infidelity, and the world’s unbelief, Christianity remains boldly set forth, the standing miracle of all ages. The physical miracles of our Lord Jesus Christ and his apostles were but inferior works—inferior in value as illustrations of divine power, as the body is inferior to the soul. When Jesus healed the man sick of palsy, it was to demonstrate his prerogative as the Sin-forgiver, at which the Jews had

but a few moments previously been amazed. And when his disputers muttered, 'Who can forgive sins but God only?' he answered with logical significance, 'Which is easier, to say, Thy sins be forgiven thee, or to say, Rise up and walk?' thereby intimating that he had neglected the lesser work—the healing of the body—to do that which was more essential and demonstrative of divine power. It is not strange that the almighty Creator of all things should reproduce a limb on a maimed body, seeing he so easily produces a gigantic tree of marvellous height and circumference from a tiny seed not much larger than a grain of sand. But it is the wonder of wonders, that he can create a '*new heart*' within the old corrupt nature of man; remove the heart of stone, transform, and make 'whiter than snow,' the guilty, polluted soul of the 'chief of sinners.' Here is mystery and miracle profound, into which the astonished angels desire to look—an exhibition of divine energy beyond all else that God has condescended to manifest to the universe of intelligent creatures.

"To him, therefore, who accepts Christianity as a soul-renewing power, a firm belief in physical miracles, as historical, and as possible to God in all ages, is easy and natural. It may be they have lost much of their original value and importance as 'evidences

of Christianity.' Doubtless the Church have enough without them. Nevertheless they are possible—or God is not God. *They may appear in individual cases when necessary in promoting a personal work of grace.* This phase of the subject is of interest to the Christian laborer, and deserving of the serious consideration of the Church: to wit, the physical effects of divine grace, destroying the power of evil habits, desires, appetites, where these minister to unlawful indulgences, and thus hinder the salvation of the man, or offer formidable obstacles to a true spiritual life. Among them may be classed the love of intoxicating drinks, tobacco, opium, morphine, etc. I do not mean the *use* of these so much as the *appetite*—the *hunger* and *thirst* for them. Long after men have quit the use of these stimulants, they have been plagued and tormented with the gnawings of desire, the intense craving for their indulgence; and from this cause alone, despite their repeated resolutions to the contrary, numbers have fallen back into their old ways, some have died in utter despair, not daring to hope that there could be found any deliverer. Is there power in Christ to meet such cases? Does the salvation of his gospel include an antidote to this sin-power? May the faith of the saved or seeking one stretch on to the eradication from body and soul together, by the power of God,

of the hunger and thirst and iron habits created by these unlawful stimulants? Here are important questions ; and upon the faithful answer may hang the destinies of many ; and in view of the promises of the Bible, the unquestioned power of God, and the unimpeachable facts of human testimony, I am constrained to answer, Yes ! there is in Jesus power to save to the uttermost ; while the Scriptures re-iterate, ‘He is able to do exceeding abundantly above all we ask or think, according to the *power that worketh in us.*’ ”—(*From “Wonders of Grace,” by W. H. B.*) .

Numerous examples, bearing directly on this important subject, demonstrating the power of divine grace in destroying sinful bodies and appetites, might be cited ; living examples, whose testimony is positive and unqualified, their daily walk in sobriety and virtue testifying to the truth of their lips. In endeavoring to reclaim the lost ones who seek refuge in the “Home for Women,” this glorious truth is prominently brought to view, and they are encouraged to believe that they need not wait long for complete deliverance from the burning thirst which rages in them ; but cast themselves in all the foulness of their guilt and weakness of shattered nature upon the Lamb of God, whose “blood can make the foulest clean.” One secret of the success

of this work, is the reliance placed in the efficacy of this principle as applied by faith.

A THANKSGIVING DINNER.

REMARKABLE RESULTS—CLOSING OF HOUSES OF ILL-FAME—EXTRAORDINARY CONVERSIONS, ETC.

In continuing a history of the operations in the work of the "Home," we avail ourselves of an interesting report obtained from the diary of one of the matrons, to whom we are indebted for the following accounts:

"THANKSGIVING, *Nov.*, 1870.

"This day had been anxiously expected at the 'Home,' and there were many happy faces present at the 'Home for Women.' It had been decided to make no appeal in any manner whatever, for assistance in furnishing the Thanksgiving repast, and at one time the prospect was poor indeed. At this crisis a letter was received from a girl, who through the medium of the 'Home' had been rescued from a life of vice, enclosing \$5, to be employed towards furnishing a dinner for the inmates. From that hour bountiful supplies of provisions continued to pour in, while promises of assistance, and tokens of good-will were heaped upon the establishment. Ladies filled with pure Christian love and sympathy, visited the dens of depravity that so abound on the

east side of the city, and furnished cards of invitation to all the women who would accept them. Basket after basket of provisions continued to arrive until enough had been received to feed 400 persons. Two large tables were spread in the chapel, and the matrons were assisted in the work by many good ladies from the up-town churches. Words are inadequate to describe the scene in the chapel at 3. P.M., as the guests were seated around the bountifully supplied tables. Ever since the Monday afternoon Prayer-meetings commenced, some weeks ago, prayer has been unitedly offered for the 'out-pouring of the Holy Ghost on the FOURTH WARD.' In answer to our prayers a fresh impetus has been given to our work, and all the friends who came to help us, seemed to imbibe this spirit, and all seemed led by the blessed Spirit of God—the Christian ladies quietly moving among their less fortunate sisters and ministering to their wants while whispering in their ears the old, old story of never dying love, and of the feast prepared above. After dinner the papers of candy were unfolded, and in place of the usual silly, love-sick couplet, an illuminated scripture text was disclosed, which after repeated and careful reading was carefully hidden away in the corner of a handkerchief, or as carefully transferred to the bosom of the dress. The little book

entitled the 'Good Choice,' a copy of which was provided for every one of the guests, was also attentively examined, and as carefully secured.

"Others were in the parlors, sympathising and consoling with, while trying to point their erring and heart-stricken sisters to the blood that maketh 'white as snow.' It was a scene for the contemplation of the angels, and we trust that the angels in heaven did rejoice over it, for truly there was repentance there.

"The interest did not decline as the afternoon wore away. The tables had been replenished, and one of them several times refilled with guests. Sweet songs of praise were sung to the accompaniment of the organ. Some left the room unable to endure the melting influences that were in the place, or perhaps frightened by the unbidden and unaccustomed tears that would fill their eyes spite of all the efforts made to restrain them. Others remained till evening closed in, and then departed with genuine reluctance

"Although we had taken every occasion throughout the week, to announce that our evening prayer-meeting would not be held as usual, on account of our Thanksgiving dinner being held in the chapel, yet about seven o'clock people began to arrive, until at 7.30 the chapel was well-nigh filled, and it was

decided to hold the meeting as usual. The meeting was a blessed one, and so the day closed, with some of the 'best of the wine at the last of the feast.' 'Glory be to God' for the privileges that we have enjoyed to-day. We take this as an earnest that God is willing to give us the 'FOURTH WARD' for Jesus.. So be it."

"THURSDAY, *Dec. 1.*

"We had a glorious meeting this evening. The room was filled. After spending some time in prayer and testimony, four persons came forward for prayer. We think three of them (young men) were in earnest, one of them professed to find peace, and the other two were deeply convicted. We have faith that they will all be saved."

"MONDAY, *Dec. 5.*

"The Monday meetings continue interesting, several men having been converted at different times. A very interesting case occurred lately. A man of superior education and intelligence, was brought into the meeting a few days ago, and after attending our meetings regularly, began to feel deep conviction for his sins, which daily increased until he could not sleep at night. He asked the prayers of the meeting every day, and finally on Saturday, the 3rd ult., he gave a clear, decided testimony that Jesus had saved him, and he is daily

giving the same testimony in the meetings. The 2 P. M. meetings are fully as interesting and as full of power and the Holy Spirit, as they have ever been."

"FRIDAY, *Dec. 9.*

"This evening the keeper of a house of ill-fame, at 277 Water st. (two doors from the Home), and who is generally known by the name of ———, came to us in great mental distress, asking to be admitted to the Home. She states that she has been in distress for several days past. So much in earnest was she, that she begged that as much of her furniture and wardrobe as could be removed, might be taken to the Home at once, she having resolved to leave her 'man' if he would not reform. She appears deeply convicted of her sins. God grant that she may be converted. The night was spent in earnest prayer with her."

"SATURDAY, *Dec. 10.*

"——— is still imploring help from above, and desires our prayers, to aid her in her resolve to lead a better life. This afternoon, after clearing out the remainder of the furniture, we had the great satisfaction of breaking up the bar, and other fixtures, and throwing them into the cellar of the Home to be used as fuel. Glory be to God, no more soul-

destroying liquor will ever be sold over *that* bar again."

"FRIDAY, *Dec. 16.*

"A gentleman testified in our noon prayer-meeting to-day, that while he was on a visit to a friend, living in the country, he attended church there, and saw a girl who was living with the family of —— come forward to the altar, having been converted to God.

"She had been sent there, from this Home, and we rejoice that the seed sown here has borne such good fruit. To God be all the glory. This evening a young woman named —— (who kept a house of ill-fame, two doors above the house so lately occupied by —— ——), came to the Home in a state of great mental distress, and gave up the keys of her place to us, entirely unsolicited.

"The former occupant of the house having left just after Thanksgiving, —— —— took the place, astonishing every one by the loudness of her boasts and outspoken determination to run the place against every opposition.

"Another woman named —— ——, came into the Home to-night, bringing her trunk with her. She rented her room from the proprietor of four houses, all let out for this nefarious traffic. She left in spite of the opposition of her 'man,' a wretch

named ——, who is an impostor, gaining a dishonest living by means of begging letters.”

These remarkable events were the subject of much newspaper notoriety and comment at the time. The daily press gave forth what its reporters wrote as the facts, but only themselves were responsible for the truth or incorrectness of their statements. Those who were the most deeply interested observers of this singular display of divine power, felt sincere aversion to the unsought publicity of the events, and their connection with them ; and the above simple narrative, which was written in the diary of one of the laborers in the Home, and not designed for publication, is given to set the truth before those interested in the “wonderful works of God” as manifested in answer to prayer, and for the encouragement of Christian workers to trust in the Lord for great things.

“TUESDAY, *Dec. 20.*

“Noon-day meetings well attended, and we hope are the means of doing much good, although we may not in every case be permitted to see the result. At our evening meetings the prayers and testimonies are blessed by the Spirit, and are full of power.”

“THURSDAY, *Dec. 22.*

“Our meetings are indeed blessed ones. At our meeting this evening Bro. —— asked for our pray-

ers for his sanctification. All who attend these meetings seem thoroughly to enjoy them. The fervor, the perfect accord and liberty seems truly wonderful. Bless the Lord that he has caused the light of his countenance to shine upon us.

“A man who had wandered into the chapel in a state of intoxication, and who lay upon a seat during meeting, was made the subject of many earnest prayers. It was felt that it was probably his last chance. And in order that one more effort might be made for his reclamation, shelter was given him, so that he might be taken to the ‘Inebriate’s Asylum’ in Brooklyn when he recovers.”

“FRIDAY, *Dec. 23.*

“The man who came in here intoxicated yesterday was found dead this afternoon. He gave his name this morning when he was able to converse rationally, as Jas. Johnson, native of Liverpool, by trade a ship carpenter. He complained of having been badly beaten in one of the Cherry-street bucket shops, and his appearance certainly seemed to vouch for the truth of his statement. He lay down as we thought to sleep, and when the attempt to arouse him was made about five o’clock, it was found that he was dead.”

“SABBATH, *Dec. 25 (Christmas Day).*

“The service this afternoon at our Home was

a most impressive one, and a feeling of solemnity pervaded the meeting. After a powerful address by Bro. Boole, R. Pearsall Smith of Philadelphia, gave a most loving and lovely exposition of our life as 'hid with Christ in God.' In the evening Philip Phillips gave one of his 'evenings of song' in the chapel, and the entertainment was interspersed pleasantly and profitably with addresses by Bro. Boole, and R. P. Smith. Horace Greeley also addressed the meeting."

"MONDAY, *Dec. 26.*

"A Christmas Tree having been provided for the inmates of the Home, the tree was lighted and the presents were distributed by the ladies to the delighted girls, who again and again expressed their thanks to those friends who had contributed to their pleasure, and especially to those whose thoughtful kindness had provided them with such useful presents."

"TUESDAY, *Dec. 27.*

"The noonday and evening meetings give us every encouragement in the work. Many seem impressed by a sense of the work accomplished here, and feel impelled to come amongst us and encourage us by their prayers. May many more feel the promptings of the Spirit in this direction. May grace much abound here."

“ WEDNESDAY, *Dec. 28.*

“ Mrs. ——’s class was held this afternoon as usual. These class meetings, held every Wednesday afternoon, are full of interest, and the girls look forward to them with great eagerness.”

“ MONDAY, *Jan. 2.*

“ This day was kept as a Holiday in the Home. After family worship in the morning each girl was presented with a calico apron, the gift of Mr. Bell of Grand st. As they had all received a present at Christmas from the Tree which had been provided for them, this proved a pleasant surprise, and they were greatly pleased. Their delight was still greater when they were all assembled at dinner. Misses B—— and K—— presented each of them with some nice presents which had been provided for them. The day was spent by them very pleasantly, and was a very happy one at the Home.”

HOW THE WORK IS SUPPORTED.

The Home for Women is a work of faith entirely, carried on without Board of Trustees, Directors, or Association. It has no support from State or City appropriations, or pledges from individuals, or any funded resources. “ Our help cometh from the Lord which made heaven and earth.”

Believing that the blessed Jesus and Saviour of all men would smile with favor on any work intended to rescue the fallen, and snatch the vilest of mankind as brands from the burning ; trusting fully in his power and willingness to fulfill the exceeding great and precious promises of His love, it was without hesitation that the work was begun, looking to the Lord alone for money and other means to supply all its needs. Nor have we been disappointed. Not without difficulties, but through all difficulties hath the Lord steadily supported and prospered the work, answering prayer by striking and marvellous manifestations of his power, and encouraging our hearts to “trust in Him at *all times*.”

It would be impossible to condense within the narrow limits of this imperfect report, a full statement of the many instances of divine interposition, in relieving pressing needs, and sending supplies to meet emergencies unknown to all, save Him alone “who seeth in secret.”

That those who fear the Lord may be strengthened in faith, we record a few instances of the faithfulness of our covenant-keeping God. On one occasion a workman who had just completed some repairs on the Home building, called at an unusual hour for his pay, amounting to thirty dollars. There was no money in hand, the call was urgent, and the Lord

has said, "the workman is worthy of his hire." Prayer was made for immediate help, and in the self-same hour the needed amount came, brought by a gentleman who had no knowledge of the pressing exigency.

One day in conversation with a Christain lady, she ventured the suggestion, "suppose you needed anything for the Home, and should ask in prayer for it and not get it, what then?" "But there is no 'suppose' in the promise of Jesus," was the answer, "and faith adds no supposition." "Well, but it *might* be so," the lady continued. "If the promise is sure, the supply is sure, provided the request be for an actual need," was the reply, "and now I will afford you an opportunity to test whether faith can get what it asks for ; we are in need at the Home of something they cannot long do without, and I have been asking our Heavenly Father to send it to-day. I shall not tell you what it is, but as you are to visit the Home this evening we will know whether the answer is sent."

The lady visited the Home, where she met her husband, a noble Christian man, who was there by previous arrangement with his wife. Almost the first words he uttered after his friendly salutation, were, "I was purchasing oil for my factories to-day, and will send a barrel of oil to the Home to-morrow,

if you will accept it." Turning to the lady I said, "The Lord has sent an answer by your husband to strengthen your faith." *It was for a barrel of oil I had asked.*

It was late on an afternoon, when, on entering the Home, the matron said, "There is no money in the house for supplies to-morrow." Leaving her without funds (for I had none), I made my way to my residence. On the way, while musing of the matter, gently the words came stealing through my mind, "When I sent you forth without purse or scrip, lacked ye anything?" My glad heart, which was not distrustful of the Lord's goodness even in this emergency, quickly answered, "Nothing, Lord ; 'tis enough, I shall trust in thee only even now." I had not been in the house more than half an hour, when a package was left at the door by an unknown visitor, which contained twenty-five dollars, and which was at once forwarded to the matron for the morrow's wants. The prophet Habakkuk says, "Although the fig tree shall not blossom, neither shall fruit be in the vines ; the labor of the olive shall fail, and the fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stall ; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord is my strength, and he will make my feet like hind's feet,

and he will make me to walk upon mine high places."

The prophet's was a darker dispensation than ours ; the encouraging words of the Lord Jesus, and his "exceeding great and precious promises," he had not heard, yet we see with what fixedness of faith he could trust in the Lord Jehovah, even amid the gloom of that imperfect ministration. And ought not the more highly favored disciple of Jesus "trust and not be afraid" for all things, and in the darkest hours of trial ? The word of the Lord is a sure word, and they that trust in Him shall never be confounded. A life of faith is both sweet and restful. 'Tis sweet as honey to the soul to know and *feel*, that the arms of Everlasting Love doth embrace us, lifting gently our weak soul over every hindrance, and clearing away all obstacles to our progress ; and it brings delightful rest, for which no word is an adequate expression, to know also that the promises of Christ never fail the trusting one, and are "checks" to the full amount of all our needs, at all times and independently of all human circumstances.

This work of faith, depending on the living God alone for supplies for the Home, has not been confined to one. It should be stated that the laborers, missionaries and matrons, receive no salaries, they refusing to enter upon the work on a basis of stated

pay, so deeply have their hearts been moved by the Holy Spirit, in sympathy for the fallen ones whose salvation is the special work of this mission, and so confident their trust that their dear Lord will supply all their need. These compose a band of faith, and the internal condition of the work, its needs, etc., are known to them; and the prayer of faith often ascends in concert, while the joys which the divine mercies bring are also mutually shared. A few extracts from the diary of one of the matrons, will further illustrate the goodness of the Lord in sustaining the work.

“——— ———, 1871.

. . . . “We are walking by faith in Him alone. Improvements to the amount of \$30 are needed in the house, and the range in the kitchen has not worked for some time, making a necessity for two fires constantly in that department. We need a new range and have brought the matter before the Lord, together with the expediency of laying aside each day the proportion of rent. ‘If any man lack wisdom let him ask of God.’”

“WEDNESDAY, *Feb.* 8, 1871.

“Still keeping the matter before the Lord in faith. The Lord is still holding us looking to him, yet not leaving us without a witness that he is with us. A dollar was handed us to-day by a dear

brother. May God bless him. We have thought it best to make known our requests ONLY to God, and to let our needs come before no mortal. Some of the linen being very old, the garments gave out. In carrying the matter in simple faith to God as our provider, an answer was sent in twenty yards of muslin, just the amount necessary to supply the need, and nothing over. This was given by a perfect stranger with no means of knowing our need. 'My God will supply all your need,' etc."

"THURSDAY, *Feb.* 9, 1871.

"Let the Lord alone have the glory! This morn we were at a loss to know where the food for the day was to come from. We poured out our requests to the Lord, still looking to see if it was His will that we should lay aside the rent daily. As yet He had sent us sufficient barely for food. To-day He has poured in supplies. By sale of castor \$6,00; a lady, \$5,00; two gentlemen, each \$5,00; found in box 0,53. May the dear Lord bless them over and over. Thus we have received in all \$21,53 to-day. This we take as a token the Lord wishes us to lay aside the rent. We are still looking to know His will in this matter. Anniversary of the opening of the Home celebrated in chapel this p. m. Precious meeting this evening."

“ FEBRUARY 11.

“ A plumber who came to make some repairs told us of a range in good condition which a friend of his wishes to sell. We are waiting on the Lord to see if this is his answer to our prayers. We must have a change promptly, as at present we are obliged to have two fires, thus wasting coal, and it cannot be that the Lord will bless us while there is waste. A friend gives \$1,00 of his poverty. God bless him. \$2,50 from girls' work.”

“ FEBRUARY 13.

“ The Lord sent us \$5,00 by the hand of a brother in Christ. \$2.00 by a sister ; \$1,00 by another sister. Thus the barrel of meal does not waste, nor the cruise of oil fail. Still looking to the Lord about the range, repairs, etc. ‘ *Call upon Me and I will show thee great and mighty things,*’ etc.”

“ FEBRUARY 14.

“ Concluded to get the range spoken of by the plumber, laying away the money for the payment should it prove what we need.

“ FRIDAY, *Feb.* 17, 1871.

“ This house was opened and the mission established as a ‘standard of holiness’ to the people. Among the gatherings of *holy men and women*, of which there have been many since the Home was opened, one of the most blessed took place this noon

in our *upper room*. Holy men from the West, North, and South were convened, and prayer offered as they were moved by the Holy Ghost."

"MONDAY, *Feb.* 20, 1871.

"Took from box this morning \$1,34. \$5,00 were handed to us by each of two ladies ; \$1,00 from a gentleman ; \$1,00 from a lady from Connecticut. May they receive a blessing from Him who said 'Freely ye have received, freely give.' Received a nice quilt from a little girl in Brooklyn with a note."

"TUESDAY, *Feb.* 21, 1871.

"The Lord is certainly trying our faith sorely. Paid for the range, but cannot pay the laborers yet. The range is now working finely. Bless the Lord. A lady gave \$5,00, another \$0,50. God bless them. Funds *very* low indeed, scarcely enough for daily need, still we have not suffered yet. Jesus is letting us *feel* his loving care."

"WEDNESDAY, *Feb.* 22, 1871.

"Received \$5,00 from a dear lady friend, and took \$0,55 from the box. Jesus will give the true riches to those who pray to Him and trust for it. May He reward these dear friends of His work."

"MONDAY, *Feb.* 27.

"A barrel of flour is very necessary, besides dinner for a family of twenty-two and the three poor

strangers also whom God has thrown upon us providentially. The repairs on the house and the improvements within seem imperative, and we are waiting on the arm of the Lord alone ; yet bless His holy name our Banker has not failed, and we will take the trial of our faith joyfully.

“ Wonderful power in the meeting this p. m. in our ‘ upper room.’ The following sums have been received to-day : From the box \$0,25 ; Girls’ work \$3,75 ; old gold \$0,50 ; a friend from the West \$0,50 ; two gentlemen \$5,00 ; cash \$1,00 ; a merchant \$30,00. Praise the Lord, this will enable us to pay the plasterer, get a barrel of flour and supply to-day’s need.”

“ FRIDAY, *March 3.*

“ Glory to Jesus ! The dear brother, referred to in a previous entry as from the Far West, having found the pardon of sins by faith in Christ, was fearful he would fall through appetite for strong drink, and was urged to trust Jesus for a perfect cure, returned at the noon meeting to say he had found full redemption in Jesus, full of the Holy Ghost and power, very humble and childlike. His faith in the power of prayer seems remarkable. A friend gave \$20,00, which was immediately used for necessary articles. We have had no butter to-day,

yet with the privation Jesus has been teaching us some choice lessons."

"MONDAY, ———.

"A dear sister handed of her limited means \$1,00. This enabled us to get our dinner to-day. 'The barrel of meal does not waste nor the cruise of oil fail.' 'Tis blessed thus to live moment by moment on the Lord. Am just informed that the coal is out and the barrel of potatoes empty. Without one cent in the treasury we committed the case trustingly to the Lord, knowing that he would supply. 'Commit thy way unto the Lord, trust also in *Him* and He *shall* give thee the desires of thine heart.' These promises are our bank while the dear Lord himself is our banker.

"This P. M. a gentleman handed in \$5,00 ; we took from the box \$0,50 ; also received from parsonage box \$1,00. Praise the dear name of Jesus. The power of the Lord was present in the meeting in the upper room."

"TUESDAY, ———.

"This P. M. a dear brother handed in \$4,00 ; two friends \$0,50 ; and by emptying our purses we were enabled to make out \$8,00. A friend sent a barrel of crackers. Another poor outcast girl came in from the '*street*' to-day who seemed tenderly anxious for her soul, also another arrived from Philadelphia.

We emptied our purses gladly in this need, although we had appropriated the sum for necessary personal comforts, knowing that the Lord will supply if he sees fit, and if not we are blessed already in possessing nothing."

"WEDNESDAY, ———.

"News that a box of clothing is on its way fills us with joy, as our house wardrobe is nearly empty. Clothes have been mended and re-mended to the last degree. Thus the dear Lord teaches us economy and lets us *feel* our need of Him ; then supplies in His time."

"THURSDAY, ———.

"This has been a day of 'showers of blessings.' The promised 'box' has arrived containing wonders in the way of amount of clothing, and that just the articles imperatively needed, dresses, &c., for the inmates. May the dear donors in Tuckahoe find the sweet blessedness of full trust in Jesus in every time of need. A friend sends \$5,00, another \$6,05, box \$2. Praise the Lord ! Those that gathered much had nothing over, and those who gathered little had no lack ; thus our Father supplies our daily need. The power of God wonderfully present in the meeting this evening—five rose for prayers."

"SUNDAY, ———.

"A very rainy day, yet many precious ones, tried

and faithful and loving, present at the meeting, also a goodly number of strangers. The power of the Lord present. God bless our Home."

"WEDNESDAY, ———.

"The receipts for to-day are, from a dear sister \$2 ; another \$1 ; 'a friend' \$4,50. This just provides us with a barrel of flour and to-morrow's dinner. Thus the Lord hears prayer. Another of our dear girls left us to-day for a home in a family where loving Christian supervision will be exercised over her.

. . . "Meeting this noon very precious. An experience was given by a young man who stated that two years ago when this mission was first opened, he, by the solicitation of the missionary, was induced to go forward for prayers, when he received an 'arrow of conviction' which rankled in his soul for eighteen months, driving him at times to the point of suicide, until several months ago he found peace in believing at the Five Points House of Industry. He had been an infidel and gambler and a sporting man and drunkard. From the hour of his conversion all taste for liquor vanished, and now he loathed it."

Much more could be added from the diaries of the laborers, and the journals of the Home, but the above is sufficient to show the goodness of the Lord

and how sure is the foundation of those that trust in his mercy, and live, “not by bread alone, but by every *word* that proceedeth out of His mouth.”

The lessons of faith do not always come in *answers* to prayer. When God seems to be delaying his blessings, apparently with closed ear unheeding his child's importunate request, that story recorded by the prophet Daniel will inspire patience in trusting and waiting. Daniel tells us that when he had set his heart to understand the visions of God, and had prayed for illumination, as he was in a deep sleep a hand touched him, and he heard a voice saying, “O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright ; for unto thee am I now sent. Then said he unto me, fear not, Daniel ; for from the first day that thou didst set thine heart to understand, and to chasten thyself before the Lord, thy words were heard, and I am come for thy words. *But the Prince of the Kingdom of Persia withstood me one and twenty days ; but lo, Michael, one of the chief princes came to help me.*” Thus an answer to the beloved Daniel's prayer, though *heard* from the *first day* of his petition, was delayed twenty-one days, by reason of the angel-messenger being withstood by some mighty wicked spirit in high places ; and not until one of God's “chief princes,” Michael, a migh-

tier celestial warrior, had come to help him, could he pass the boundary of the kingdom of Persia and appear to the servant of Jehovah, who was yet patiently awaiting the strangely deferred communication. The time of Satan's power has not yet passed ; he is still the " prince of the power of the air, which ruleth in the hearts of the children of disobedience ;" and doubtless many a " deferred hope," making " the heart sick," is the result of satanic influence hindering for a time, the will and pleasure of the Lord, who has answered the first day, but " Satan hindered." The apostle cautions us against all impatience of unbelief, and says, " ye have need of patience that *after ye have believed* ye should receive the promise." The history of the Lord's dealings with us in supporting the work of the Home for Women furnishes illustrations of this necessity for patient waiting, in several instances, one of the most remarkable of which we will relate. It was at a time when many difficulties beset the work, and the funds ran low. The house was nearly filled, there were many hungry mouths to feed, as well as starving souls to save with the bread of life. To all outward appearance, in the religious meetings and general conduct of the Home no pressure seemed to be upon our faith. But there was cause for deep heart searching, for supplies were withheld and only " *daily*

bread" was given in answer to prayer. The needs were loud and imperative, increasing with every day's delay ; yet help did not come.

Weeks came and went, yet no sail of deliverance appeared on the horizon, while unceasing prayer was offered for the divine interposition. In the midst of this "fight of faith" we were called by duty to go west to attend one of the National Asso. meetings. Duties never clash ; being human we could not be in two places at the same time ; and feeling that previous engagements in the Master's work should be honored, and besides, we could not change the condition of things which God alone held in his own power, we confidently left his work in his own hands. Upon our return after two weeks, we found that matters had assumed no more hopeful aspect. The gifts received from day to day had no more than sufficed to feed the inmates and carry on the work with the most rigid economy. Like the birds, our Heavenly Father had fed them from day to day, but there was nothing left to lay up for the morrow. Our heart is laid open when we say that these things surprised and perplexed us. There was no lack of confidence in the dear Lord, neither in his ability or willingness to save ; faith was not conscious of any wavering or doubtful thought, only the mind could not take in "the situation" and solve the mystery of

the *unanswered* prayer of faith. The surprise and perplexity were made greater too by answers given for specific objects at this same time. A bill was presented for repairs done on the Home building, amounting to thirty two dollars. *There was not one cent in hand* at the time. The bill was shown on Saturday night, with the request that it be paid as soon as possible, as the workman was in urgent need of his money. This night we prayed the dear Lord to answer in this matter, if He still approved of the work, and was willing it should be carried on ; and as a proof of his power to send the amount needed to settle with the workman by the following Monday. On Sunday \$2 was received. On Monday morning before nine o'clock a gentleman came in and quickly said, "I have had it laid on my heart to give something to-day for the Water-street Mission ; and I think I can spare \$25," at which he began to count from a roll the amount, when as he counted he paused and added, "I think I must make it \$30." *This made just the sum needed to pay the bill.*

Notwithstanding such signal tokens of divine favor towards the work as is evident in this answer, the general condition of things still remained unchanged. We thought, perhaps a selfish desire for the success of the enterprise,—pride, perhaps, was

clinging to us ; and we begged the Lord to probe and see whether there was any evil thing in us. We prayed for the grace to be willing to see the Home closed, if so it was the will of God, whatever might become of human reputation. And, blessed be Jesus, the *giver* of all grace, we were fully able to say “Thy will be done.” And this single sentence became our daily prayer. Then was there peace and perfect rest ; no troubles disturbed nor obstacles appalled, and—we waited still. All at once the skies changed ; contributions came pouring in (though none knew of our needs) from far, from the west, the south and the east ; other obstacles were removed *in a day* ; the spirit of the Lord came upon the laborers, and also the inmates of the Home, and a revival of deep power wrapped the entire work in its embrace, bringing many to Christ, and there was verified the promise, “*At even tide it shall be light.*” It was not until months afterwards that the mystery of this trial was partially unravelled, when the following singular facts came to my knowledge. About two months after the breaking of the threatening cloud which seemed to hang upon the hopes of the Mission, a gentleman of Christian reputation meeting us one day said, “Were you not in trouble some weeks ago ?” “About what ?” was the reply. “I don’t know ; but I think perhaps your Water

street work. For about so long time since (naming the time) I was awakened at night with a strong impression that you were in need, and this continued on me for several days. I called at your house once to ask you whether your Mission needed assistance, but went away without doing so. But tell me whether my impressions were correct or not, for the matter troubled me somewhat at the time."

We left our friend's presence pondering thoughtfully the strange facts of this unexpected revelation. Here was a man of ample means upon whose heart the Lord had lovingly laid the burden of His work in a time of its deepest need. In this he had honored His servant, making him partaker of the sympathies, if not the sufferings, of Christ. And while this steward tarried, disinclined to be forward in the execution of his trust, the work is brought into greater straits, answers to prayers prevented, and the "*will not*" of the appointed human instrument is for the time above the divine "*I will.*" But only for a time; the enemy whether satanic or human, or a combination of both forces shall not be permitted to so far hinder as to destroy; the trust unexecuted is given to others, more faithful than the first, to do, and abundant supplies are at last poured in to reassure the hearts of the watchers that though their Lord delayeth His coming, yet

despite all hindrances, they that trust in Him shall never be confounded.

John Wesley uttered the bold doctrine, "God can no more do without good men than good men can do without him." And certain it is the Scriptures clearly teach that the plan of God's work in the redemption of this world is based on this important relation of his church and each individual Christian, to the successful achievements of His grace and power. Men must preach, pray, work, if they would see fruit from the hidden operations of the Holy Spirit on the hearts of the unsaved, and His people must be obedient to the "impressions" and "leadings" of the same Holy Spirit in their hearts when He prompts to the doing of "every good word and work."

Who can answer how greatly God's work may have been, and still is, retarded because so many of His people are not willing in all things to do His will? The vast fields of the church's mission are white and bending for the reapers' sickles, yet how few are the laborers! while standing thick within the doorways and before the altar of the sanctuary are the *unwilling* men and women to whom the Spirit of the Lord hath spoken again and again saying, "Go into my vineyard." "Go give of what I have given you, to this or that cause which is mine own."

“Go minister to the outcasts, the wretched, the despairing.” And these have not obeyed, but excused themselves, and Christ’s cause has languished, has suffered, and still is suffering ; for the Lord cannot do without good men. Let every Christian heed the divine instruction to be “instant in season, and out of season,” as we have opportunity do good to all men, and “whatsoever our hands find to do, do it with our might.”

THIS WAY, A MEANS OF GRACE.

The Lord’s dealings with us in this work have been a precious means of grace, both to ourselves and to many of His children. It has been strengthening to faith to lean only on the arm of the dear Lord in times of extremity, and watch the guiding of His hand as he has safely led us and His work through every strait. We have thus been able to set to our seal that the Lord is true. The trial has prepared the way for the victory, and each succeeding triumph of faith has humbled the heart more and more, as we have seen how utterly impotent is man, how entirely dependent on Him who has said, “Without Me ye can do nothing.” And we have thus been able also to “comfort others with the comfort wherewith we were comforted of God,” encour-

aging the weak to trust in the Lord their God and not be afraid ; to rejoice in the trial of their faith, and stagger not at the promise, giving glory to His name. The conviction of our mind carefully analyzed, will not permit us to accept the theory of those who claim that this faith by which temporal aid is obtained for the carrying on of a specific work, is a special gift, rather than the exercise of a faculty or grace possessed by all the children of God in common. We believe it to be this and nothing more. Faith is one, whether exercised to obtain salvation for the soul or bread for the body. Being justified by *faith*, we retain the divine testimony to our adoption by the same faith ; and it is *this faith*, and none other, by which all other works are done, or may be done. All “the exceeding great and precious promises” are the property of each child of God, and he is entitled to use them at all times for his comfort, for the protection of his lawful worldly business, and for “whatsoever he asks” in the name of the Lord Jesus. The current theory breeds unbelief in the hearts of Christians, and paralyzes first efforts in trusting in God for temporal interests : whereas simplicity as found in the child’s trust, or the convert’s faith, if exercised for all things, will prove effectual to the sustaining of the entire weight of a life’s responsibilities, whatever their

character, and however frequent and large their demands for the intervention of divine power to sustain and prosper the believer.

A liberal faith in the promises of Him who is the "Amen," "the faithful and true Witness," gives a life of joyful surprises. The Lord is ever working out deliverances by ways the soul knows not of, and doing "exceeding abundantly above all we can ask or think." By such loving discipline the soul is strengthened and fortified against future trials and difficulties, expects and joyfully hopes for the promised manifestation of His grace who hath said "the Lord will give grace and glory, and *no good thing* will he withhold from them that walk uprightly." Such a life is the duty, the privilege, of every child of God, whatever his position, relations, work or mission.

BIBLE READERS AMONG THE POOR.

In such a densely populated district as the Fourth Ward there are to be found many honest families, that have by accumulated afflictions and various misfortunes been brought into the depths of poverty, and now are compelled to abide among the wretched subjects of crime and shame, because of their utter inability to maintain themselves and

their children in more respectable localities. Among them are protestants nominally, and not a few experimentally. Yet these hear not the Gospel for the shame of their rags, while many griefs together with sad neglect have crushed their dispirited hearts.

The only way to reach this needy multitude and render them substantial aid, the comforts of the Gospel of Christ, as well as the bread that perisheth, is to go to them. They must be reached where they are ; liberal hands and loving hearts must carry sunshine into their dark and damp abodes, and by cheerful words and acts of kindness assure them there still is hope.

Perhaps there is no more efficient method to do this than by the work of the female Bible reader. A Christian woman, with the word of God in her hand, going from room to room of one of our large tenement houses, reading to her suffering sisters in poverty, while they bend over their wash-tub, or stitch away with the needle for a few pence a day ; praying with them and offering words of consolation, this certainly is preaching the Gospel, and in true apostolic spirit and design.

It was in July of the present year when a Christian lady of ample means and benevolent spirit, of her own accord informed us that she would pay the wages of a suitable woman as Bible reader among

the destitute of this ward, could a devoted Christian worker be obtained. A selection was made, and in due time an earnest and faithful laborer entered upon the work of visiting the dark places of the precinct. The results already obtained have been glorious. The dying man, the despairing woman just launching off into eternity, have been pointed to Christ, and the glow of the wasted cheek and sunken eye have attested the happy change of the blessed transformation. In addition to her ministrations in reading and praying, this Bible reader is furnished by her generous and tender-hearted employer with means to purchase articles of comfort for the most needy and worthy whom she may find in her visitations. Coal, bread, sugar, tea, soap, and such like go to cheer the homes which poverty has made so desolate, and the word of life is listened to with greater zest and desire, by reason of these tokens of sincere, heart-felt interest in the welfare of the poor.

The example of this Christian lady and the blessed fruits of her liberality certainly convey a hint to such as are blessed with the wealth of this world's goods, to go and do likewise, for in so doing they "make to themselves friends of the mammon of unrighteousness," and "lay up treasures in heaven," where their riches are safe.

A corps of earnest Bible readers, daily laboring in this part of our city, would bring untold blessings to thousands, and save numbers of the perishing who in no other way will ever hear the Gospel.

We conclude this imperfect report, hastily written under the pressure of many various duties, with a brief notice of the Second Thanksgiving Dinner given at the Home.

Cards of invitation were distributed in the "dance houses," and past noon there gathered at the bountifully spread tables, which had been laden again with good things by the hand of our kind Lord, about sixty women. It was a memorable time. The influence of God's Spirit was felt, and many an eye wept and heart grew sad while listening to the sweet songs sung, and the tender words of a Christian lady of the society of Friends. All felt that good seed was sown where the Lord had prepared the ground.

In simple trust we commit this work into the hands of Him who seeth the end from the beginning. It is not ours to plan or take thought for the morrow. We are confident in the conviction that the Church of Christ should occupy this whole field, and embrace in her labors active efforts for the redemption of the fallen of womankind especially, and not

leave the mighty task to private or individual effort alone. In the fear and love of God we have undertaken what we have, because others of more ability and fitness did not, and the Christian Church has stood back, for some reason not easily divined, afraid to venture among the horde of lepers that throng the ways just outside her walls. But "*Jesus touched him*" when He healed that outcast, and so His church and people, clothed with the word and virtue of the same divine power, must not pass by, but go down among the lost, the leprous, the forsaken, and prove her commission by her works, even in "*cleansing the leper.*" We shall continue the work begun in the opening of the Home for Women, so long as the Lord's providential care leads us on, and leave to Him, without anxiety, whatever developments He may ordain for the future.

Dear reader, let the laborers who are toiling in this difficult field have a daily interest in your prayers. The prayer of the righteous availeth much ; while the dreadful spiritual condition of the children of misery among whom they labor calls loudly to you for help from the Spirit of the Lord God whose grace alone can do the wondrous work of seeking out the lost and restoring the wanderer.

DONATIONS

FOR THE HOME FOR WOMEN, RECEIVED FROM JUNE 9,
1870, TO NOV. 30, 1871.

JUNE, 1870.

1 bbl. clothing, toweling, &c., 1 bottle disinfectant, 1 bedstead, bedding, &c., 1 organ worth \$130, lot bread and rolls, 3 lbs. tea, rolls and cake, 3 lbs. tea, medical attendance, drugs, ice.

JULY.

3 lbs. tea, cake, rolls, and biscuit, box soap, 1 1-2 lbs. tea, Sub. Ind. Republican, 1 bundle muslin and calico, medical attendance, drugs, ice.

AUGUST.

5 1-2 lbs. tea, lot bread and rolls, bread and cake, med. attendance, drugs, ice, bread, bread, biscuit and cake, rusk and buns, 2 large tea kettles, 1 door bell and fixtures, keys and locks for house, lot of bread, 9 lbs. fish, 1 pail milk, lot earthen ware, lot buttermilk, ice.

SEPTEMBER.

1 pkge. books, 1 ream note paper, 1 mess fish, 6 1-2 lbs. fish, lot carpet paper, wrapping paper, carpet tacks, brushes, buttermilk, lot clothing, mess fish, lot crockery, mess fish, 1 doz picture frames, 2 large looking glasses, 1 pr. shoes and dress, 1 bundle clothing, 1 doz. loaves bread, ice, barrel salmon, California.

OCTOBER.

4 bottles disinfectant, lot buttermilk, bread, cake, buns and rolls, 1 bundle clothing, cake, rolls and buns, 1 box clothing, 4 picture frames and pictures, barrel potatoes, carpet tacks, barrel flour.

NOVEMBER.

3 lbs. tea, 1 turkey, 1 chicken, 2 lbs. tea, 5 pkgs. yeast cakes, 2 turkeys, 2 mammoth pumpkin pies, lot pies, 1-2 bbl. apples, 150 biscuit, 2 hams, 1 loaf cake, corned beef, 5 lbs. butter, 4 lbs. cheese,

4 lbs. sugar, 2 lbs. coffee, 2 chickens, 3 doz. doughnuts, 1 loaf cake, 4 pies, a basket apples, 1 bus turnips, 1-2 bus. onions, celery, 1 ham and platter, 1 loaf cake, cakes, roast beef, 1 loaf cake, ten pies, bread, basket of cakes, roast turkey, three plum puddings, bread and rolls, 8 handkerchiefs, large clothes line, basket bread and rolls, 2 doz knives and forks, 1 1-2 doz teaspoons, 6 table spoons, 2 ladles, mess fish, mess lobsters, 15 fine white bed spreads, fine paper wash bowls and water pails.

DECEMBER.

3 lots disinfectant fluid, repairs on chimney, 2 lbs. tea, 2 lots cat-sup, piece calico, 2 bbls. potatoes, 1 do. apples, 1 do. turnips, 1 sheep, shoes.

JANUARY, 1871.

30 yds. calico, fine roast of beef, 10 1-2 rolls butter, 3 bottles fluid, 1 barrel kerosene oil, 2 prs. bed-blankets, 3 dresses, bonnet, pkge. fancy crackers, calico, 2 lbs. tea, 2 bed quilts.

FEBRUARY.

Dr. Colton, dentistry for inmates, 4 barrels bread, stove blacking.

MARCH.

Barrel butter crackers, box clothing, 2 lbs. tea, 2 bbls. kindling-wood, basket biscuit, 1 box bound books, lot papers, lot clothing, order for bbl. flour.

APRIL.

Rolls, buns, cake, &c., carpet for parlor, 50 copies 'Hol. by Faith,' 6 copies "Stand. of Piety."

MAY.

Package tea, bag English crackers each week this month, fresh fish, strawberries.

JUNE.

Assortment tracts, cheese, strawberries, 1 lb. tea, 1 lb. tea, 3 lbs. coffee.

AUGUST.

1 box clothing, Derby, Ct.

SEPTEMBER, OCTOBER, NOVEMBER.

Flooring for chapel, dishes, knives and forks for Thanksgiving dinner, 1 doz biscuit, 7 lbs. loaf sugar, 2 lbs. coffee, 1 lb. do. crackers, turkey, tea, 1 frosted cake, paper, 1 ton coal, 1 load wood, barrel clothing, bbl. potatoes, bbl. turnips, pakge. cakes, pakge. do, pakge. do.

DONATIONS OF CASH

CONTRIBUTED FOR THE HOME FOR WOMEN, FROM JUNE
10, 1870, TO NOV. 30, 1871.

JUNE.		AUGUST.	
A. C. H., Brooklyn.....	\$30 00	B.....	250 00
Cash.....	2 50	Cash.....	36
Box.....	1 31	S., Poughkeepsie.....	5 00
H. M. B., Brooklyn.....	10 00	Cash.....	2 00
"Stranger".....	2 50	"Small Pocket,".....	10 00
J. M., New York.....	20 00	J. F., New York.....	5 00
F. G. S., New York.....	50 00	C S., Rahway.....	4 00
	<hr/>	Sale of gold chain.....	26 00
	\$116 31	Cash.....	2 00
JULY.		H. L., Brooklyn.....	1 00
Cash.....	1 00	J. M., New York.....	30 00
Dr. W., Newark.....	20 00	I. S.....	50
E. M., Brooklyn.....	1 00	Box.....	68
J. F., New York.....	100 00	N. L., Brooklyn.....	5 00
Cash... ..	28 30	E. T., Brooklyn.....	1 00
L. A. B., New York.....	30 00	Cash.....	1 00
Mrs. McC., New York.....	1 00	Cash.....	50
J. C., Brooklyn.....	2 50	A Lady.....	5 00
Box.....	1 25	Y. M. C. Asso., by P.....	8 60
P., New York.....	5 00	Mrs. C., Brooklyn.....	5 00
Cash.....	3 00	Mr. M., Brooklyn.....	25 00
I. W. H., Millville, Pa.....	1 00	Chapel Box.....	3 10
"Well Wishers," Box.....	2 00	Chapel Box.....	50
	<hr/>		<hr/>
	\$312 36		\$704 60

SEPTEMBER.

Cash.....	1 00
J. D. B., Roch., Minn.....	25 00
M. O. R., New York.....	25 00
K. G., Brooklyn.....	5 00
A. M. G., P., Ohio.....	2 00
"Jesus knows who I am".....	2 50
Mrs. R., Brooklyn.....	2 00
Mrs. Van B., Brooklyn.....	5 00
Mrs. McC., New York.....	1 00
Box.....	55
H. M. B., Brooklyn.....	10 00
Cash.....	1 00
Mrs. L., New York.....	50
M. S., New York.....	1 00
Cash.....	10
L. A.....	1 00
Box.....	7 45
Mr. C.....	5 00
Cash.....	66
E. G. B., Brooklyn.....	3 00
Rev. J. V.....	2 00
Y. M. C. Asso., Greenpoint....	53 57
Box.....	44
Cash.....	1 70
Mrs. V., New York.....	6 00
Rev. W. M.....	50
Mr. G., New York.....	1 00
Cash.....	3 00
Box.....	1 47
Gold ring from C. C.....	7 00
Mrs. E.....	1 00
Box.....	1 05
C.....	05
Stranger.....	5 00
"A little boy's savings".....	92
Cash.....	2 00
Box.....	3 37
W. McD., Brooklyn.....	1 00
By letter, anonymous.....	3 00
Cash.....	1 87
Box.....	1 00

\$897 30

OCTOBER.

Box.....	1 00
Cash.....	1 50
Mrs. M. C., New York.....	2 00

Box.....	1 45
L. A.....	1 00
S. F.....	1 00
"For the Mission".....	20 00
"For the Mission".....	15 00
G.....	1 00
J. W., Brooklyn.....	1 00
Mrs. V. B., Brooklyn.....	2 00
Cash.....	2 00
Box.....	1 63
J. I., Norwalk, Ct.....	18 00
Articles sold.....	50
M. A. Lee, Brooklyn.....	2 00
Rev. Mr. M., Brooklyn.....	5 00
Cash.....	50
Mrs. McC., Brooklyn.....	1 00
Mrs. V. B., Brooklyn.....	2 00
J. W., Brooklyn.....	7 60
Mrs. McC., New York.....	7 00
J. C., Brooklyn.....	1 00
Cash.....	3 25
Box.....	6 13
Mr. S., New York.....	5 00
Miss J. B., New York.....	3 00
J. M., New York.....	20 00
Miss E. R., New York....	10 00
J. W. by J. F., New York....	5 00
S. A. E., Wilmington, Del....	36 00
Mrs. A. R., Brooklyn.....	10 00
A. D., Brooklyn.....	50
Cash.....	3 50
Box.....	1 37
T. J. B., Providence, R. I.....	5 00
H.....	250 00

\$1351 23

NOVEMBER.

Mrs. S., Brooklyn.....	5 00
Mrs. M. L. F., Brooklyn.....	5 00
Mrs. A. A., Far Rockaway, L. I.	10 00
Mrs. McC., New York.....	3 50
Box.....	5 29
Mrs. M., Brooklyn.....	1 00
Mrs. De F., Norwalk, Ct.....	1 00
H. M. B., Norwich, Ct.....	1 00
Mrs. B.....	1 00
Mrs. McC., New York.....	2 00
Miss S. A., Brooklyn.....	5 00

"Stranger".....	5 00	Box.....	1 95
Mrs. McC., New York.....	5 00	"A friend".....	60
Mrs. H. H.....	20 00	A. B., New York.....	5 00
T. D., Fairview, Ohio.....	10 00	Mrs. McC., Brooklyn.....	5 00
Mc.....	50	Mr. F., Fall River.....	10 00
A Lady.....	5 00	J. McC., New York.....	1 00
S. B., Tuckahoe, New York....	25 00	J. W., Brooklyn.....	1 00
M. C.....	2 00	Mr. W., Brooklyn.....	5 00
Box.....	2 57	Mrs. C. K., New York.....	2 00
L. A. B., New York.....	5 00	Cash.....	1 72
M. T., New York.....	25 00	Mrs. A. R., Brooklyn.....	2 00
S. B. for C., New York.....	25 00	Mrs. Van B., Brooklyn.....	4 00
H. M. B., Brooklyn.....	10 00	Mrs. F., Brooklyn.....	1 00
Anonymous.....	1 25	L., Brooklyn.....	5 00
Mrs. C. K., New York.....	6 00	Box.....	2 00
"Harriet".....	5 00	Cash.....	1 25
J. S., Mt. V.....	2 00	Cash.....	21 16
A. B., New York.....	5 00	Note "I am the bread of life.".	5 00
Mrs. H. C., New York.....	5 00	Rev. C. D. M.....	5 00
Mrs. P., New York.....	1 00	Box.....	71
M. L., New York.....	1 00	Miss K., New York.....	10 00
J. M., New York.....	5 00	Dr. H., Brooklyn.....	5 00
N. L. Jr., Brooklyn.....	10 00	R. L.....	5 00
Mrs. C. S., Rahway, N. J.....	5 00	Prof. R. G. H., Conn.....	5 00
Box.....	1 25	J. C., Hartford, Ct.....	1 00
S. C., New York.....	2 00	Rev. J. V.....	1 00
"A friend".....	1 25	H. M. B., Brooklyn.....	10 00
J. B., Brooklyn.....	1 00	Mrs. M. T., New York.....	5 00
A. C., Brooklyn.....	1 00	Box.....	2 17
Mrs. C. K., New York.....	2 00	A Lady.....	1 75
H. L.....	5 00	C. K., New York.....	10 00
J. H. L., Brooklyn.....	5 00	C. K., New York.....	5 00
E. T.....	1 00	J. W., Brooklyn.....	2 00
D., New York.....	5 00	Box.....	2 42
Miss K., New York.....	5 00		
Mr. K., Brooklyn.....	5 00		
Mrs. C. C. P., New York.....	5 00		
Box.....	2 35		

\$4619 49

DECEMBER.

Mrs. G. M.....	5 00	Box.....	3 07
A. B. C.....	5 00	Mrs. T.....	2 00
Mrs. McC., New York.....	2 00	Mrs. McC.....	3 20
C. C., Brooklyn.....	8 10	Rev. M. B., Troy, N. Y.....	2 00
Box.....	5 31	M. M.....	3 00
M. E. H., North East, Pa.....	2 00	J. McC.....	1 00
Cash.....	20	C. K., New York.....	5 00
		Sale of Books.....	2 00
		Box.....	2 32
		Mrs. N. L., Brooklyn.....	5 00
		K. W. & C. H., South Boston..	10 00

JANUARY, 1871.

\$4792 53

Cash	1 00	E. T., New York.....	2 00
"Isaac".....	1 00	Cash.....	3 50
Box.....	1 70	Box.....	1 34
Rev. C. K. T.....	5 00	"Sister L.".....	5 00
Mrs. Van B., Brooklyn.....	2 00	Cash.....	1 00
J. B., New York.....	2 00	A. B., New York.....	5 00
M. A. P., Phil.....	2 00	Rev. M. B.....	1 00
C. P., New York.....	6 00	Cash.....	2 50
Cash.....	4 00	A. M. B., N. East, Pa.....	1 50
H. N. B., Norwich R. I.....	5 00	Mrs. C. C., Boston.....	5 00
C. A., Plainfield, N. J.....	100 00	Miss B.....	3 45
Cash.....	3 50	Box.....	1 55
A. B., New York.....	5 00	Cash.....	4 25
Mrs. B., New York.....	5 00	Mr. B.....	50
A. B., New York	2 00	F., Brooklyn.....	5 00
E. R., Ilion, N. Y.....	50 00	R. L. M., New York.....	5 00
Articles sold.....	10 00	L. A. B., New York.....	30 00
Rev. W. B.....	5 00	Cash.....	70
I. H., Millville.....	12 00	Mrs. McC., Brooklyn....	1 00
J. Mc.....	1 00	Cash.....	4 93
A. W., Norwalk, Ct.....	5 00	Sundries.....	4 00
S. H. S., Morristown, N. J.....	1 50		

\$2206 67

\$2060 82

FEBRUARY.

Cash.....	2 00
F. P., Brooklyn.....	2 00
Rev. A. P., East Hampton, Ct.	5 00
A. De G., Newark.....	200 00
Miss K., New York.....	5 00
E. T., New York.....	2 00
C. P., New York.....	5 00
A. R., Brooklyn.....	5 00
Cash.....	1 00
Rev. W. Mc.....	1 00
Sale of articles.....	6 00
Mrs. W., Brooklyn.....	5 00
Box.....	6 33
N. L., Brooklyn.....	5 00
Rev. A. P.....	5 00
Cash.....	2 50
J. McC., New York.....	1 00
T. N. L., New York.....	5 00
Mrs. W.....	2 00
A. B. C.....	1 00
R.....	10 00
Mrs. W.....	1 00
Box	1 00
Miss K., New York.....	5 00

MARCH.

H. B., New York.....	20 00
A. De G., Newark, N. J.....	100 00
"A friend".....	5 00
Mrs. D., Brooklyn.....	5 00
Mrs. N., Brooklyn.....	25 00
C. P., New York.....	5 00
Mrs. R., Brooklyn.....	10 00
Mrs. S., Brooklyn.....	5 00
Mrs. F., Brooklyn.....	5 00
Box.....	2 75
M. McC., New York.....	1 00
T. A. B., New York.....	5 00
Cash.....	1 75
C. K., New York.....	4 00
Miss B.....	2 00
Cash.....	2 00
Collection by friend.....	5 00
C. K., New York.....	6 05
Box.....	6 15
"A friend".....	5 00
G. B., Tuckahoe, N. Y.....	5 00
J. W.....	1 50
"A friend".....	3 00
McC., Brooklyn.....	1 00
Cash.....	3 65

A. B., New York.....	1 00
J. W.....	80
C. K., New York.....	5 00
Cash.....	50
W. McD.....	1 00
"A friend".....	5 00
"A friend".....	50
"A friend".....	4 00
Cash.....	2 00
Mrs. McC., New York.....	2 00
Miss D.....	3 00
H. M.....	2 00
"A friend".....	2 00
Cash.....	5 00
"A friend".....	5 00
Mr. B.....	20 00
Box.....	3 35
L. A. B., New York.....	5 00
Rev. W. O.....	1 00
H. S.....	5 00
Cash.....	50
"A friend".....	5 00
T. H. A., Brooklyn.....	10 00
Cash.....	2 50
Sales.....	2 83

\$2335 50

APRIL.

J. McC., New York.....	1 00
Rev. G. L.....	5 00
J. S., Brooklyn.....	5 00
Mrs. J. F., Brooklyn.....	5 00
M. S.....	1 00
Mr. M.....	25 00
E. C., Marengo, Ill.....	40 00
Cash.....	2 87
L. A. B., New York.....	5 00
F.....	1 00
Mrs. L., New York.....	2 00
"A friend".....	4 00
Cash.....	2 50
Mrs. McC., Brooklyn.....	1 00
H. M.....	2 00
Cash.....	2 17
Mrs. R.....	1 0
Cash.....	5 50
Sale of Books.....	3 05
Mr. B., Sag Harbor, L. I.....	62 50

Sales.....	90
	\$2712 79

MAY.

Cash and Sales.....	9 30
L. A., Brooklyn.....	1 00
N. L., Brooklyn.....	10 00
Cash.....	2 50
A. B.....	1 00
"W.".....	100 00
G., cash.....	5 50
Miss B.....	2 00
A. P., East Hampton, Ct.....	5 00
E. L. B., Harlem.....	5 00
S.....	2 00
L. J. B.....	1 00
Cash and Sales.....	3 50
"A Friend".....	5 00
"A Friend".....	1 00
Mr. W., Flatbush, L. I.....	5 00
J. F.....	1 00
Cash.....	4 50
E. R., Ilion N. Y.....	50 00
Cash and Sales.....	5 65
Y. M. C. A., De Kalb av.....	5 00
Cash.....	5 00
D. B.....	1 00
Sale Books.....	2 25
E. C., Boston, Mass.....	5 00
Miss W., Boston Mass.....	2 00
Miss B.....	1 00
Sales.....	2 40
L. A. T., Charlestown, Mass.....	1 00
A. C. O.....	2 00

\$2958 39

JUNE.

From California.....	50 00
Cash and Sales.....	12 25
B. B.....	1 00
W., Mt. Pleasant, Ohio.....	10 00
Mrs. McC., Brooklyn.....	1 00
K. G.....	1 00
D. B.....	1 50
M. De V.....	2 40
T. G.....	1 00
Sales.....	7 68
Cash.....	1 22

Cash.....	6 13
M. M.....	2 00
Sales.....	2 76
B.....	1 00
Cash.....	2 76
Cash.....	5 00
Mr. P., N. Y.....	5 00
"B.".....	27 76
Sales and Cash.....	2 00
Mr. M.D.....	1 20
R. R., N. Y.....	1 00
Mr. McG., N. Y.....	25
A Girl.....	5 00
Mr. M., San Francisco, Cal.....	20 00
Rev. M. W., San Francisco, Cal.....	10 00
Friends in California.....	15 00

\$2908 10

JULY.

Cash.....	1 50
M. E. H., North E. Pa.....	2 00
L. A. B., N. Y.....	30 00
H. C. G., Williamstown, Mass..	1 00
F.....	1 00
A Lady at Round Lake.....	5 00
W. W., Fall River.....	10 00
A Lady.....	10 00
J. W., Brooklyn.....	5 00
Mrs. G. S. R., by T.....	50 00
S. A. E., Penn Yan.....	35 00
"W".....	30 00
E. R., Ilion, N. Y.....	50 00
N. L., Brooklyn.....	5 00
K G.....	5 00
Mrs. C. S., Rahway.....	10 00

\$3158 60

AUGUST, SEPTEMBER, and OCTOBER.

From Urbana, O.....	12 00
Stranger.....	5 00
Mrs. C. S., R.....	10 00
"H.".....	250 00
J. H., Millville.....	11 00
M. S., Baltimore.....	2 50
W. H., Mt. Ver., N. Y.....	5 00
Rev. Dr. B., Brooklyn.....	19 00
Box.....	3 35
Sales.....	9 39
Cash.....	1 74
Mrs. H.....	3 00

\$3487 58

NOVEMBER.

Rev. W. McD.....	5 0
Cash.....	7 00
Mrs. H. C, N. Y.....	10 00
Mr. G., Brooklyn.....	2 00
Mrs. S. C., N. Y.....	2 00
M. L., N. Y.....	2 00
Cash.....	1 75
J. S. S., Newtown, L. I.....	2 00
N. L., Brooklyn.....	5 00
J. C., N. Y.....	25 00
S. B., Tuckahoe.....	10 00
Mr. C.....	2 00
Mrs. C. S.....	10 00
Mr. K., N. Y.....	5 00
A. C. H., Brooklyn.....	2 00
Mr. L.....	3 00
"H.".....	400 00

\$3652 35

DONATIONS OF CASH CONTRIBUTED FOR HOME FOR WOMEN.

Cash	Dr.
To Amount in Cash from June 10, 1870, to November 30, 1871.....	3,652 35

\$3652 35

Cash	Cr.
By rent of Home (quarterly in advance), from August 1, 1870, to February 1, 1871, at \$1000 per year....	1,500 00
Repairs and Improvements...	500 00
Groceries, Fuel, etc.....	1,647 35
Balance in hand.....	5 00

\$3652 35

NOTE.—The foregoing represents the total receipts and expenditures in cash for the support of this Mission and Home for the seventeen months last past, and includes the support of two matrons, one male missionary (part of the time two), all of whom reside in the Home, together with the inmates, whose numbers vary at different seasons, sometimes as high as thirty, but generally averaging from fifteen to twenty. It embraces also the chapel expenses in which public religious meetings are regularly held three nights in the week, preaching on Sabbath, and occasionally other services. It includes hundreds of meals given to destitute persons who almost daily apply for present relief, to assuage gnawings of sharp hunger, and are never turned away while the table contains bread or drink, though no record is made of aid so dispensed. The strictest economy is used in the internal management of the Home and nothing wasted, yet the most liberal provision is made for the comfort of the inmates. The mission is intended to be more than an asylum, it is in principle and government a “Home,” just such a home, as far as can be, as most of these unfortunates enjoyed in the days of their innocence, where they are provided with everything needful, abundance of excellent provision, and whatever is

calculated to promote their happiness and win them back to virtue and the fear of God.

The dear friends who send their gifts for the Home and the work, if they so desire, can designate them to be used "for the laborers," or "for the Home," as pleases them. The gifts "for the laborers" will go to the matrons and missionaries for their support specially ; gifts "for the *Home*" will go into the general fund. The undersigned receives from the work no pecuniary profit, salary, aid, or emolument in any way, or of any kind, or for any service whatsoever. Friends will therefore know that their offerings are expended directly and solely in and for the work to which they wish them devoted. All donations of clothing, provisions, etc. should be directed as follows : "Home for Women, 273 Water-street, New York City." Cash contributions may be directed to the undersigned, either at 273 Water-street, or his residence, 323 East 50th street, New York City.

W. H. BOOLE.

CROWN JEWELS FROM THE SEWERS.

THE 4TH WARD—ITS INHABITANTS.

THE greater part of the Fourth Ward of New-York is the most densely populated portion of the city—a population in a most degraded condition. It is the dwelling or hiding-place of thieves, murderers, fighters, low gamblers, and prostitutes. Almost every house and hovel is a groggery, where poisonous mixtures, called rum, gin, etc., are sold without regard to excise laws or legal prohibition ; for in this part of our dishonored city, every man is a law unto himself, doing whatsoever may please him, without fear of a corrupt and cowardly official, called in charity “ the city government.”

No language can exaggerate the condition of the loathsome beings who infest this quarter. One of the corners is called “ Slaughter-house Point,” because of the frequent bloody fights and open-day murders committed there. It is needless to add that the “ Slaughter-house ” is a groggery.

The deep, damp cellars, far underground, where

night walkers are lodged for five or ten cents—holes without windows or openings for air, save the low door at which the miserable creatures enter—a bunch of dirty straw on the rotten floor for a bed—these are found on every street, until their numbers may be counted by scores. In them the miserable beings lie indiscriminately, while the atmosphere, thick with disease and corruption, forbids approach from the Christian world without. Here, too, are the “dance-houses,” with halls built on the rear of the “gin-mills,” which serve for the entrance, capable of accommodating, in some instances, thirty or forty dancing couples on the floor. Others are dingy rooms, with small, low ceilings, where one or two only can dance a “jig.” In these saloons congregate, during the late hours of night, the refuse of humanity, hideous objects, lost to decency, blurred, bruised, dirty. Here exist thousands in squalid poverty, crowding the innumerable tenements in the narrow streets, and eking out a horrible existence by beggary, rag-picking, theft, and the wages of shame. Drunken sailors stagger to and fro, reeling into gutters and against low doorways, filling the air with oaths, while degraded women, from the windows and doors, look on in stupid indifference, or fling into the faces of these besotted sons of the sea return oaths and obscene jests. Take it altogether, it is

doubtful whether in all the cities of Christendom there exists a parallel to the Fourth Ward of New-York for depth of depravity.

“Can any good come out of Nazareth?” said the doubting Jew, who looked upon the insignificant town as beneath the attention of his God. “Can any good come out of the Fourth Ward?” now asks the doubting Christian and the unbelieving world. “Is there power even in the Gospel of the Son of God to cleanse the vileness of these men, these women of sin?” Why not? Is not the Gospel the power of God? Did not Jesus say, “the publicans and harlots go into heaven?” If the Christian Church would only believe more in Him who raiseth the dead, she would see the mighty power and glory of God. It is to the people who sit in darkness that the light is given to shine. Recently, while turning over the pages of a book of music, I was attracted to a sweet song, called “A Jewel Worth Keeping”—

“I know of a jewel whose lustro
Is purer and brighter than gold,
A jewel that sparkles forever,
A jewel more precious than rubies
Or pearls from the depths of the sea,” etc.

Yes, there are such jewels even in Water-street—jewels worth seeking. Some years ago, a lady walking in the streets of Boston picked up from the side

of a gutter what looked like an ordinary article of jewelry. It was a brooch containing a large-sized glass stone, in a rough setting of coarse gold. At first, she thought of throwing it away as an unclean thing of little value, but concluded to cleanse and use it. One evening, the rays from a lamp falling full upon it made it glisten with brightest light, as of a star fallen from heaven. The lady carried the brooch to a lapidary, who assured her that the stone was a first-water brilliant, of great value. The rough setting was a freak of its original owner, and the finder had, by its coarseness, been deceived as to the superior worth of the precious jewel.

The gutters of Water-street and sewers of the Fourth Ward seem very unlikely places for the finding of gems, and so seekers after pearls pass by these infested spots, and devote their efforts in more desirable and congenial localities. But when the Christian Church shall turn the concentrated rays of its calcium-light given it of God for the seeking and saving of the lost full upon the sewers and darkness of the land of the shadow of death, among the cast-offs of the gutters, the rough, ragged, and filthy of man and woman kind, shall be discovered gems of worth, crown-jewels, that shall shine as "stars in the firmament of heaven."

Instances of the power of grace to save to the ut-

termost among this class are not rare at the present day ; nevertheless, the greater triumphs of redeeming love among them are reserved for the manifestation of a fuller devotion on the part of the Christian Church to the cause of her Master, in zealous efforts for the rescue of the "lost," a broader scope of charity, a lavish outlay of her abundant means, a coming down to earnest, practical work in the slums and lanes, on the magnificent scale on which she is building up the new kingdom, in what seems to men, more desirable places. When the Church shall in such ways prove her faith in the efficacy of the Gospel, the results will astonish the world.

I purpose giving some illustrations of the power of God among the abandoned of this portion of our city—illustrations which have occurred under my personal observation.

FALLEN—SAVED.

MAGGIE McCANN, a young woman of about thirty years, died in February last in the "Consumptives' Home," of Boston—a noble work of faith carried on by Dr. Charles Cullis. Maggie was one of the victories of the cross from Water-street. She was born in Ballauree, Ireland, in 1840. Her parents, who were respectable, well-to-do people, died when Maggie was quite young. About twelve years ago she

came to America with her brother, a happy innocent girl. This brother got on well in business, was sober and moral, and took good care of his sister the few years she remained with him. After a time Maggie married, and this was to her the beginning of a life of sorrows. Her husband began to drink ; he neglected her, would not provide for his wife and child, ill-treated and abused, and finally deserted her, after an unhappy married life of three years. The deserted wife, discouraged and heart-broken, took to drinking, and finally threw herself "upon the street."

Maggie's is no uncommon case ; and before men hastily pass judgment of condemnation indiscriminately upon all the erring of womankind, they should take knowledge of the causes of their fall, when the facts would doubtless reveal the shameful story, as in this instance, that it is a man's crime which causes woman's lapse from virtue in a majority of cases. *When a woman falls a man has fallen too.* Maggie became desperate as memory continued to bring up before her mind, from time to time, the past, and she plunged deeper and deeper into shameful excesses. Several times, however, in her more sober moments, she resolved to escape if possible from the destruction with which she was threatened. She went to live in a family, and for a few

months refrained from drink ; but the appetite, strengthened by the remembrance of her former hopes and losses, bore her away, and led her to the slums of Water-street. Three times she made the effort to recover from her lost condition, but each time the effort ended in failure and deeper degradation. In April, 1870, a poor woman mentioned to her the "Woman's Home," which had been recently opened at 273 Water-street, and added : "And you ought to go there." To use Maggie's own words, "When I heard her say that, I said to myself, if I live, I will go to that Home. And I looked to the Lord and came."

It was not long before this child of sorrow and crime became interested in the religious services and instruction given at the Home. The Spirit of the Lord wrought deep conviction in her soul, and she soon yielded, and, being taught the way of faith, cast herself with all her sins on Jesus. It was a happy surrender. All was sunshine and joy. "I haven't a care ; Jesus gives me perfect peace," she would often say. The effects of a life of dissipation began to develop consumption in her, and after a few months at the Home, Maggie's condition became hopeless. But grace had triumphed ; the fiery appetite for strong drink was destroyed ; she hated her sins, and turned with loathing from the

contemplation of a life of vice. And now under the discipline of the divine Leader, she began to ripen into a remarkable maturity of grace. Her patience under suffering was never disturbed, and gentleness and humility shed their softening, mellowing influence through her spirit, and even changed in a remarkable degree the lineaments of her face. "Jesus keeps me so sweetly," she would say; "He helps me bear my pains. If He didn't, I don't know what I would do. Nobody knows but Jesus how much I suffer; but he sweetly keeps me all the time trusting in Him. I long for the day when He will come and kindly take me home."

About three months before she died, she was taken to Dr. Cullis' Consumptives' Home, that she might receive all the benefits of his superior skill in the treatment of that fell disease. But it was too late: she continued to sink gradually, until her happy spirit soared away to the longed-for abode of the pure. Her last words were: "Jesus saves me fully every moment."

The lost jewel that was found in the sewers is now blazing in the crown of the Conqueror. "Behold what manner of love the Father hath bestowed upon" *them*.

NEAR PERDITION—RAISED TO GLORY.

It was early in the spring of 1870, when, on a pleasant day, there appeared at the door of the Home for Women a young woman of about twenty-five years. As she reeled into the chapel—for she was deeply intoxicated—she presented a truly wretched and forbidding appearance. Her dress was filthy and ragged, and her scarred and battered face hideous to look upon ; there was scarcely a vestige of the *woman* recognizable.

“Will you take me into the mission ?” she said to the matron who stood looking with pity upon the spectacle which the miserable creature presented.

“Will you—take—me into the—mission ?”

“What do you want to come in for ?” the matron asked.

“Oh ! I’m tired of this kind of life, and would like to stop it if you’ll take me in.”

“We shall be glad to receive you, poor child, if you really desire to abandon your present bad life ; but are you sure that that is what brings you here ?” replied the missionary, who also was standing by.

“Yes, I do want to come in ; but not to-day : I’m going out to have one more good drunk, and then I’ll stop off and come here.” This was said

with an earnestness and deliberation of manner which plainly showed a will sufficiently strong to carry into effect any resolution. And yet there was withal a strange commingling of seeming penitence and desire to escape from her loathsome existence. "Yes, I will have one more drunk, and then I'll come in. You'll take me, won't you?"

It was only after much persuasion that the girl was induced to abandon her intention to have "one more good drunk" and remain in the Home. She was soon overcome with the poisonous stuff which she had so freely drank, and fell into a deep stupor, from which she awoke the next day in a fit of the "horrors" or delirium tremens, and which raged for three days like a terrific tornado of hellish passion.

But she was treated with tender care and compassion, and by proper medical treatment and the blessing of God, came out of her dreadful state of insanity, much weakened in body, yet quiet and docile.

The sad history of this girl is another illustration of the ignorance which is common among the intelligent of upper-class society, and in the church also, concerning some of the *causes* of the degradation into which these unfortunate of womankind are seemingly lost.

Laura Green (her assumed name) was thrown

out upon the world at five years of age, in the city of Boston, and from that hour never knew a mother's love or father's care.

She was taken by an aunt, who ill-treated her. Instead of sending her to school, she was compelled to pick up chips on the wharfs. When about fourteen years old, while wandering on North-street she made the acquaintance of a young man, who afterward frequently visited her. She was betrayed and left by him.

Made desperate by the cruel treatment of her aunt, and goaded on by this dastardly act of desertion by the only one who made any profession of love for her, Laura took to drinking, and under the excitement, threw herself into the whirlpool of vice. For six years following she was not out of prison two months at one time. Seven years ago she came to this city and became a "procuress" of a dance-house in the Fourth Ward. Her way was to stand at the landing of the Blackwell's Island boat, and induce the released prisoners coming to the city to enter the service of the dance-house proprietor. Her life at this place was wretched in the extreme. Her brutal master beat her unmercifully, the scars of his blows remaining for years. But Laura drowned her sorrows in deadly intoxication, to which now she had become a victim. Five years

more were passed, alternately, in the slums of Water-street and on Blackwell's Island. During this time she was guilty of almost every crime except murder. Nevertheless, the outcast was not without compunctions of conscience, and frequently wept over her dreadful condition, wondering whether the world contained one friend for her. "I do not remember hearing a kind word spoken to me by man or woman in all my life, except by that one who betrayed me," she has often said. While serving out the customary three months on Blackwell's Island, the last time she was there, she spoke to a fellow-prisoner of her homelessness, and how sick she was of her mode of life. From this sister in crime she learned of the opening of the "Home for Women," and was advised to go there. She resolved to do so, but upon her release could not resist the temptation to take two or three drinks before she reached the Mission house. It was in this situation she made her introduction.

After recovering from the delirium tremens, Laura began to look with evident expressions of wonder at the new and clean apartments into which she had unexpectedly been introduced, and could not repress her surprise at the attention paid by the matron to all her wants. Then for two weeks she was pensive and uncommunicative. The sweet

songs of Jesus which she heard, morning and evening at the family service, the kind, familiar talks of the Christian ladies who had access to the Home, and whose conversations were without affectation when they spoke of the sweet love of the blessed Saviour, who came to seek and to save the lost, were making deep and effectual impressions on her heart. The outcast received the Holy Spirit and was under conviction of sin. The conflict was sharp, for the intrenched enemy in her soul was a strong foe ; but she had found *the Friend* for whose voice of kindness she had longed when in the midst of vice and crime, but knew not who or where he was : Jesus revealed himself, and the Magdalene was saved.

“In the sky, after tempest, as shineth the bow,
In the glare of the sunbeams, as melteth the snow,
He *looked* on the lost one—her sins were forgiven,
And *Laura* went forth in the beauty of heaven.”

She was a wonder unto many. Her gentleness was marked among the inmates of the Home. Once the terror of the street, now she might be seen at the doors of those houses of death so familiar to her, in low and gentle tones urging her former companions in crime to go with her where they would find true friends.

“There’s one good girl you’ve got in this house,

any way," said a half-drunken young woman who had reeled into the chapel during an evening's prayer-meeting. "Laura Green is a new girl, we all know: she begged of me to come here, and talked to the girls on the street about religion." And now for almost a year this jewel of the sewers has been shining with the light of Jesus' precious saving grace. She is not at the Home, but living in the care of a kind Christian friend; for Laura is wasting away in consumption, and to human sight cannot long continue here. This friend describes Laura's life and experience as full of sweetness and light. She says she is nearer each day to the heavenly city, where she shall see Jesus, whose dying love bought this wondrous salvation for her, the chief of sinners. "Is not this a brand plucked from the burning?"

Since the above was written "Laura" has passed away to her home in the skies. She died at the "Consumptives' Home" of Dr. Cullis, Boston—"died in the Lord." Her true name was Lizzie Brown.

SAVOR OF LIFE—SAVOR OF DEATH.

At the National Camp Meeting, held at Oakington, in the summer of last year, a few Christians met in a tent for prayer. The subject which brought

them together was the unsaved condition of two notable individuals living in different cities, and far away from these who were met in secret council to plead for their immediate salvation. In the patience of faith, they waited on the Lord, and in long and earnest supplication laid their cause before the great Judge.

Two months or more had rolled away when the confidently expected answer appeared. But how opposite the results ! One of the subjects of their pleadings had lived to old age, and become hardened in opposition to Christianity, openly expressing his aversion and that in the most contemptuous spirit and manner. This man, being one evening in the parlor of his mansion, suddenly felt arrested by an unseen power, which forced upon his mind the dreadful conviction that so long as he continued to reject the Lord Jesus Christ, so long was he exposed to the indignation and wrath of the Almighty God. And this conviction came while listening to a Christian who with sweet voice was singing songs of Zion. The stubborn heart and silvered head bowed low under the power of the mighty Conqueror ; and in the self-same night he rose a new man, washed in the blood which cleanses the soul, happy in the divine love which for so long years he had rejected. Since that eventful

hour this "wonder of grace" has continued a faithful witness of Christ—his house a house of prayer, and all his ways testifying to the genuineness of the remarkable change.

But what of the other? He was a noted character in the Fourth Ward, wielding a powerful influence among all classes, especially in political affairs. Quiet and reserved as to his general bearing, this man carried with him a heart and will that were equal to any work of darkness and blood. Forty years of life among the "wild beasts" of human kind had so wrought upon his physical nature that his looks could almost induce a belief in the possibility of the transmigration of the soul of an animal into the body of a man.

Nevertheless, even for this being Jesus Christ died; and earnest prayer brought conviction of sin, to enlighten and alarm his conscience. His conviction was as sudden and marked as was that in the first case. It was in August of 1870, on a Sabbath afternoon, during a sermon preached in one of the streets of the Fourth Ward, by a minister engaged in street preaching; while this man stood carelessly listening, an arrow shot into his heart, so quick and sharp he suddenly turned and fled from the spot. But he could not run away from God or conscience. His pain of mind was apparent to his companions

in sin, who could not, however, appreciate the cause of his strange conduct. Now came the struggle between God's Spirit and this man's will. Conscience, suddenly awakened, cried out against him, and pleaded for the truth. But with horrid oaths he resisted his Maker, and fought with desperation against the convictions under which he labored. *And the wicked man conquered.*

The impressions never came again. Four months after the above event he was struck with death while at the bar of his "gin-mill," and after remaining senseless for a few days, unable to be moved from the spot where the angel smote him, he died as the brute dieth, surrounded by dogs and abandoned characters.

A REMARKABLE CONVERSION.

THE following incident furnishes proof that however vile may be the man whom the Holy Spirit finds, Christ's abundant grace, freely bestowed, can cleanse, purify, and keep him from falling. During the noonday hour of prayer in the Water-street Mission, a young man, John Thomas, walked in, and seating himself near the door, looked on the proceedings with an air of indifference. This young man was a noted gambler, whose father had brought up his son from early boyhood to all

the tricks and wickedness of card-playing, being himself a keeper of a gambling house in England. For twelve years John Thomas had followed a dissolute life in most of the States of this Union, and was hardened in crimes that had consigned him to State Prison more than once. On the above occasion, he was passing the door of the Mission, with no particular purpose in view, and only entered from curiosity. While the few Christians assembled were still in prayer, he felt a strange burning within, and a dreadful sense of oppression which well-nigh suffocated him.

The missionary spoke to him and learned where, for the present, he was lodging. The next day he was visited and found to be under deep convictions. But he would not then yield. Thomas joined himself to a travelling company of low theatrical characters, and left this city to be rid, if possible, of the dreadful load which continued day and night to weigh upon his conscience. After seven months of ineffectual efforts, at one time making ready to destroy his life, to cast off the burden, he returned to the city, and at once directed his steps to the Mission again, where he told his condition to the same missionary who had followed him at the first. Now no longer disobedient to the long-suffering mercy of God, he renounced his sins, his associations, his

cards, and in humility and penitence believed on the Lord Jesus Christ. The change was instantaneous and very radical. For years he had been a drunkard as well as gambler ; but now, trusting Christ for the power, he was saved from the appetite and desire for liquor, as in a moment, and has not experienced any return of the old habit since. Soon this regenerated man obtained employment, and began devoting his spare time to missionary efforts among the abandoned characters of the city.

His efforts have not been without success, while his modest bearing has commended his testimony to all who thus behold the steadfastness of his new faith. He remains a worthy member of a Christian church. Truly our God is a God that doeth wonders.

A DREAM AND IST INTERPRETATION.

SHORTLY before the opening of the Mission chapel and Home for Women in Water-street, a friend not connected with the enterprise directly, but whose Christian heart was deeply enlisted in sympathy and prayer for its success, dreamed a dream. She saw the dwellings on that street all covered with filth ; presenting a spectacle exceedingly repulsive. She saw also a number of persons, whom she recognized, actively engaged in pouring on the houses a stream

of pure water from a deep and inexhaustible fountain. Wherever the waters touched, the houses became of snowy whiteness, until the street appeared transformed and illumined by a clear and silvery light. She saw also that these persons stood in the midst of the street where the flowing mud, washed from off the houses, was running through the gutters, and they picked up many silver coins, which, though taken from such filth, came out clean and bright as if just issued from the mint.

The interpretation of the dream is quite easy ; for just in like manner has the Lord saved in this locality even many, “ by the washing of regeneration and the renewing of the Holy Ghost.” We cannot but remark how like the vision of the prophet Ezekiel was the dream of our friend. The prophet saw a stream issue from under the threshold of the door of the temple, which, when it had become a mighty river, flowed on into the desert, and wheresoever the waters came there were abundant life, fish innumerable, and fruit trees of every kind.

This stream is the living Gospel of Jesus Christ, made effectual by the practical operation of the living faith of his people. If this Gospel is not equal to the task of redeeming to the uttermost the vilest as well as the more moral and respectable of mankind, and lifting them into a life of virtue as per-

manent as grace enables others to abide in, then is there reason to fear a defect in the system, and a misapprehension of those assurances and promises which meet our eye on almost every page, and which plainly speak of the power of God as able and ready to save the harlots and abominable, and fit them for the inheritance of the saints in light.

But there is no defect in the Gospel of Christ ; it is equal to the saving of all men. Further illustrations of the power of the Gospel among the deeply degraded are not wanting ; they might, indeed, be multiplied to almost beyond the belief of numbers of Christians whose prejudices and limited observations render it difficult for them to extend their faith beyond certain classes, as hopeful subjects of Gospel grace.

A few examples may help the faith of some.

The case of Mary Ford is one of those startling romances of crime hardly credible to the quiet dweller in a Christian land. Before she was thirty-five years of age she had married five husbands, forsaking each in turn after a year or two. She would marry them for their money, and leave them without provocation. Her parents were Protestants, and brought up their daughter consistently. But Mary was wayward, and early inclined to wander from home. At fourteen she left home to live with

a relative, but soon ran away and entered a factory in Massachusetts. Here she married, left her husband and went to Boston, where she lived in a house of ill-fame.

One of her husbands was a Christian, and left her, because, as Mary said, the child of God could not live with the child of the devil. After living in Boston a few years she came to this city, and marrying again, opened a dance-house in Water-street, opposite where the Home for Women now stands. Here she rapidly passed from one degree of crime to another, becoming more and more vile and abandoned in her manners and character. She was the most noted drunkard and blasphemer on the street ; was frequently arrested and sent to prison. She became, because of her violent temper and ferocious demonstrations, a terror to the police of the district. Having left the husband with whom she had united to open the dance-house, she was married again, during the war, to a soldier, whose bounty she wished to obtain, and having secured it, she summarily left him, after an acquaintance of two days. She again returned to Boston and resumed her infamous occupation as keeper of a dance-house ; but in a short time broke up and came to New York and into Water-street. Mary seems to have been utterly insensible during all these years to any compunctions of

conscience. She does not appear to have evinced any desire to escape from her degraded condition. She continued to sink lower in the scale, until she appeared as the wretched inmate of one of the most miserable dens of that loathsome quarter. Her life was vileness. Her time was employed in drunkenness and tobacco chewing and smoking. The cell of the convict was her usual bed, and the human image seemed forever crushed out from the battered and loathsome form of this, one of the lowest in the moral scale, among the "lost" of this city.

There is a lesson to be studied, in the fact that the first sensible conviction which the scared conscience of this abandoned creature seemed to heed was felt while she was serving out a sentence for crime, in the Blackwell's Island prison. Mary, while in prison, listened to the questionings which inwardly kept forcing their dreadful truths upon her mind. She began to reflect upon the past, the crime, the degradation of her womanhood ; while the future opened up a dark and dismal destiny to her disturbed and guilty soul. This is the crisis. Who will be the evangelist to the miserable, ruined soul now in the midst of reckless criminals of her own sex ? What voice in the desert will direct her blurred eye to the Lamb of God ? Strangely enough, it was not a Christian voice, nor an evan-

gelist of the Christian Church ; but when Mary ventured to speak to a sailor, a released convict, of her despair in view of the black future before her, she was advised to go directly to the Water-street Home for Women. This conversation occurring on the last day of her sentence, she permitted him to conduct her to the Home where he left her.

Here Mary was taught the way of salvation ; but the painful convictions remained in full force in her soul for several months before the way of the cross became plain to her. When, at last, in utter self-despair, she threw herself upon the promise given to one whose sins were as “crimson and red as scarlet,” the change was instantaneous, and so marked on her countenance that those who were standing by could not doubt the blessing was divine. Many months have passed since that eventful hour, and this guilty one who had “sinned much” still is loving much. There is no more of the violence of ungovernable temper ; but in its stead a quiet and subdued spirit made manifest in word and look. Mary says that it was the Lord who delivered her and now keeps her soul in perfect peace. Mary is living among Christian friends, far removed from the scenes of her former life and wickedness, daily growing in grace by the means of the advantages of her situation, where all her surroundings are perme-

ated by the atmosphere of religious influence. Verily "is there anything too hard for the Lord?"

The subject of the above sketch has since died in great peace and triumph. Her true name was Mary Hannaford. She lingered for several months in Dr. Cullis' Consumptives' Home, calmly and happily awaiting the time of her departure.

LECTURES ON CHRISTIAN THEOLOGY.

BY

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